

ROBERT ADDISON'S LIBRARY

A SHORT-TITLE CATALOGUE

of the books brought to Upper Canada in 1792

by the
first missionary
sent out to the

NIAGARA FRONTIER

by the Society for the Propagation of the Gospel

compiled by

WILLIAM J. CAMERON

and

GEORGE McKNIGHT

with the assistance of

MICHAELE-SUE GOLDBLATT

HAMILTON, ONTARIO

PRINTED AT McMASTER UNIVERSITY

FOR THE SYNOD OF THE DIOCESE OF NIAGARA. 1967.

2.00





An artist's impression of Robert Addison; it hangs in the vestry of St. Mark's Church, Niagara-on-the-Lake.

R O B E R T A D D I S O N ' S L I B R A R Y

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W. J. C.
G. McK.
M. S. G.

PREFACE

Robert Addison, while wintering in Quebec early in 1792, bought at "Jones' auction" a copy of James Thomson's Works printed in 1757 (Catalogue No. 980). It seems appropriate that the first volume of this book (now missing) should contain the most famous 18th century poem describing a rigorous winter. On 31st October 1791, Messrs. Forsyth & Co., merchants at Montreal, had written to Addison to warn him "that the season was too far advanced to admit of almost a possibility of reaching Niagara; and were it even probable he would find the travelling, which must be by water, exceedingly uncomfortable and that they thought it his safest plan to delay his journey till spring; the navigation being open about the end of April". Thus, one of the first books that Addison added to the splendid collection of 16th, 17th, and 18th century volumes that he brought with him to Canada can probably be read as a comment on his experience in a new land. During the 37 years remaining to him, Addison was to add many another book that reflects the history of his own life and of his own locality -- Niagara-on-the-lake and the Niagara peninsula. Most of these books have been omitted from this catalogue, however, by the simple expedient of excluding all books printed after 1791 that are still to be found in the library kept at the Rectory of St. Marks Church, Niagara-on-the-lake. The cataloguing of these post-1791 acquisitions must be left to other hands, for our purpose in this catalogue is to identify as accurately as possible the original library that Addison brought from England when the Society for the Propagation of the Gospel in Foreign Parts sent him out to Niagara as a "proper person" to be their first missionary in the area. This preface is an attempt to analyse that library and to describe how it came to be built during the century before Addison set out on his historic journey.

Robert Addison was probably born in Cumberland or Westmorland in 1754, for he was 22 years of age when he was admitted sizar at Trinity College, Cambridge, on 17 June 1777. He was registered that year as son of John Addison of Heversham,

Westmorland, and he had attended the school at Heversham under a schoolmaster called Wilson. In 1781, Addison gained his B.A. and on 11 March of that same year was ordained deacon at Norwich. Shortly after, he was appointed curate of Upwell, Norfolk, where his name appears in the parish register as solemnizing marriages up to at least 15 May 1783. The rector of Upwell at that time (i.e. from 1764 to 1798) was Edward Pemberton, Jr. One of Pemberton's books (No. 382 in this catalogue) and another belonging to his brother Francis (No. 657) were among the books brought to Canada by Addison. One can only speculate whether they were bought, borrowed, or given!

Indeed, one of the tantalising things about the names on the flyleaves of the books is that they invite speculation without providing confirmatory evidence. Nevertheless, the speculative conclusions afford a very valuable framework within which the growth of the library can be studied. Apart from Robert Addison, major owners before 1791 were Thomas Topping (34 books) and William Beale (234 books). But it is the minor owners who frequently reveal the true succession of owners of the collection. For instance, another rector of Upwell also once owned a book in the library. This was Talbot Hobart, who was rector from 1698 till his death in 1701. While still at Christ's College, Cambridge, on 19 Sept. 1692, Hobart wrote his name in a copy of Cervantes' Don Quixote (No. 246). This volume later became the property of Richard Atkinson before passing into the hands of Robert Addison, for Atkinson's name is written on the flyleaf. The book may, of course, have passed through a number of hands before reaching Atkinson; it is even possible that others owned it after Atkinson and before Addison.

Richard Atkinson

There are so many Richard Atkinsons alive in the mid-eighteenth century that it is difficult to identify the man whose name appears in 21 of the books listed in this catalogue. Two books are dated 1734 in MS (Nos. 346 and 476), but Atkinson was not in the habit of adding dates after his name. The only later ones are 12 Oct. 1742

(No. 182), and 1766 (No. 323). However, he did make one very revealing inscription. He crossed out the name of William Beale in a book printed in 1737 (No. 19) and substituted his own name. William Beale was vicar of Whittlesea St. Mary and St. Andrew from 1742 to 1772. One must draw the conclusion that our Richard Atkinson was therefore the man of the same name who was curate of Whittlesea and who died there in October 1781. Whittlesea, in the Isle of Ely, is less than 20 road miles from Upwell, where Robert Addison was curate. As another of William Beale's books (No. 579) also had Atkinson's name in it, it seems more than likely that the curate took over the vicar's library at his death in 1772. He may even have taken over some volumes before this, for one book (No. 317) is enigmatically annotated "Bought of Mr. Beale". This note cannot be established beyond doubt as in Atkinson's hand. Although so little is known of Atkinson, we can gather something of his character from the valedictory notice which Beale's successor as vicar of Whittlesea (Thomas Charles Cadwallader Moore) wrote in the parish register when he came to enter the burial on 12 Oct. 1781:

Rev^d Rich^d Atkinson near 40 Years Curate in Whittlesea and however extraordinary it may appear, considering the little regard paid to Religion, he really was universally esteem'd. His Gentleness of Disposition recommended him even to the selfish & morose, and the Virtues which mark'd his private Life were those of the active kind which add a Lustre to any Station occupied by Mortals in this lower World and qualify Men in the most ample Manner for the Enjoyment of a better.

If then, we assume that Richard Atkinson took over William Beale's library in 1772, we may also assume that Robert Addison took over the augmented library in 1781. A study of all titles printed in the two periods 1772-1781 and 1781-1791 might therefore help us to discover what the two owners added to the collection.

Books added after 1781

Fewer than 20 titles in this catalogue were printed between 1781 and 1791. Owners inscribed their name in less than half: D.B. Davies in Nos. 876, 905, 939, Henry Jones and Louis A. Goldy in No. 784, James B. Jones in No. 10, James McIlivaine in No. 318, Melancton Smith in No. 836 and C. M. Wells in Nos. 56 and 1127. Some of these names are not easily decipherable, and even when they are, they are not easily identified. One might wonder whether Henry Jones is to be identified with Jones' auction in Quebec, where Addison bought his copy of Thomson, or whether he was one of the large number of 19th century Canadians of the same name. However, the MS date of acquisition was 30 October [1787?], which suggests that the book was bought new in England. James B. Jones was certainly a citizen of Niagara when he put his name in his book in 1818. Other names, too, seem likely to have been among the parishioners of Addison in the Niagara Peninsula. For instance, the book owned by Jas. McIlivaine, M.D. also contains the name of one of the Connolly family¹, a family which Robert Addison's daughter, Elizabeth Plummer Addison, joined by marrying George Connolly on 13 November 1817.

¹ Although the ownership of Robert Addison's books after his death in 1829 does not here concern us, it is worth noticing that many post-1791 books excluded from this catalogue as well as ten of the books in this catalogue (Nos. 167, 318, 538-9, 540, 544, 545, 590, 659, 675, 1128) have the names of various members of the Connolly family in them. Similarly, six books (Nos. 67-8, 615, 786, 975, 1025, and 1063-4) have the names of various members of the Stevenson family of Niagara in them. They are editions of the classics or standard works of English literature. One of them (No. 615) had previously belonged to one "W.L'Estrange". A seventh title (Nos. 1063-4) belonged to Mary Stevenson, and is of a more religious nature. It is quite possible that all these books were in the original collection in 1792, even though the members of the Connolly and Stevenson families treated them as their own in the following decades.

A glance through the titles (as well as the owners) of the books printed between 1781 and 1791 will also suggest that some of the books were given to Addison after he arrived in Canada. Two of the books owned by Davies were military manuals. One owned by Wells was a practical book on horticulture. Melancton Smith's book was a history of the revolution of South Carolina. Dr. McIlivaine's book was, as might be expected, a medical book. Nevertheless, many of the unannotated books were sermons or discourses of a theological nature: by Thomas Balguy (No. 94), James Ogilvie (No. 762), Richard Price (No. 821), John Smith (No. 914), and John Dupré (No. 377). These may have been added to the collection by Addison before he came to Canada. Then too, another book owned by Mr. Wells contained the sermons of Joseph White; the one owned by Henry Jones was a school textbook, and one owned by D. B. [Davies?] was an account of the life and inventions of Napier, the inventor of logarithms. James B. Jones' volume was a Book of Common Prayer. This scatter of topics may reflect the interests of a schoolteacher and divine, and the impression is confirmed by a practical handbook on the terrestrial and celestial globes (No. 60) a large folio Book of Common Prayer (No. 9), a copy of Isaac Watts' hymns (No. 1077), Savary's Letters on Greece (No. 1237), and perhaps the moral poems in Edkins' collection (No. 388). Thus, one may guess that a number of these books could have been added before 1791 by Addison in the process of preparing young men for Oxford and Cambridge, an activity by means of which he was thought to be making a living before coming to Upper Canada.

A manuscript book

One of the most interesting and valuable items that may have been added to Robert Addison's library before his departure for Canada is not a printed book but a MS (No. 1254). It comprises some 150 to 200 leaves (about 7 ½" by 4") filled with notes on sermons, and records of sermons preached from early in 1756 to the end of 1780, kept in a neat 18th century hand. The chronicler heard most of the sermons at Hackney, but occasionally he records some preached at Little St. Helens, Pinners

Hall, or Salters Hall. A childish hand has written "Marther White Her Book gave her by M^{ris} bokbanks June 13th 1782" inside the back cover of the MS and has repeated the information below (with a significant respelling "Brookbanks"). A memo on the front inside cover in the hand of the compiler may afford a clue to his identity. It reads "To Bind the Late Rev^d Mr. Geo.: Smyth's serms^s together & get his Epitaph printed both ye Latin & English & bound up with his Funeral Serm: -- to ask Mrs. Smyth for those y^t I have not. get it translated by Dr. Chandler."

Robert Watt, Bibliotheca Britannica 1824, lists six sermons of George Smyth, minister of the gospel at Hackney, Middlesex. They are all quartos and range in publication date from 1720 to 1745. The BM catalogue adds another title and identifies the funeral sermon as Samuel Chandler's Christ the Pattern of the Christian's Future Glory [1746]. Samuel Chandler (1693-1766) is noticed in Kippis' Biographia Britannica.

Approximately the first hundred recto pages of the MS are devoted to notes from which sermons had been or were to be made. Some of these notes have headings inserted later in a different ink. The earliest of these reads "Mr. Pickard 27 Aug^t." But the well-known physician Dr. Thomas Dawson is frequently cited (especially during February 1756) as the preacher. On 22 February 1756 it was Timothy Laughner who was named. The rather full reports of the sermons suggests that the compiler was fulfilling the requirement of many a dissenting academy that its students "repeat memoriter the substance of last Sunday's sermon". (c.f. Seymour J. Price, Baptist Quarterly VI (1933) p. 127). However, under the heading "New Meeting. Feb^{ry} 13:1757" begins a more concise summary of each of the sermons delivered at various times during the next decade and nearly always with the name of the preacher. A new motive seems to be at work thereafter.

The first preacher named is the famous Richard Price (1723-1791), the friend of Benjamin Franklin and the man whose revolutionary influence was so much feared by Edmund Burke. He preached to the Hackney New Meeting, both morning and afternoon, on

January 8, 1758. A week later, Dr. Thomas Dawson preached in the morning, and "a Stranger" in the afternoon. The record jumps to 1760 at this point, with Mr. Timothy Laughner the principal preacher from week to week throughout January and February. But 'Mr. Ratcliffe' gave the morning sermon on 27 January, and 'Mr. Palmer' in the afternoon. This Mr. Palmer is almost certainly the nonconformist biographer, Samuel Palmer (1741-1813), whose name occurs more frequently than any others in the rest of the MS. According to the Dictionary of National Biography, Palmer became minister of the independent congregation at Mare Street, Hackney, in 1766, but the regular report of his sermons does not begin in the MS till the summer of 1771. (The only report between 1760 and this date is a sermon by Richard Price on February 17, 1765). The MS thereafter becomes a primary source for the biography of Palmer, who was himself the most important nonconformist biographer after Edmund Calamy (1671-1732). However, no allusion appears in the MS to Samuel Palmer's editions of The Nonconformists Memorial which appeared in 1775, 1777, or 1778.

The MS also affords a unique insight into the comings and goings of other leading nonconformist preachers. In 1771, for instance, we find 'Mr. Thompson'; George Walker (1734?-1807); Stephen Addington (1729-1796) and an even more famous product of Philip Doddridge's dissenting academy, Hugh Farmer (1714-1787); a 'Mr. Jennings'; a 'Mr. Taylor of Carterlane'; the Thomas Gibbons (1720-1785) who wrote the memoirs of Rev. J. Watts; a 'Mr. Bailey'; a 'Mr. Carter'; Henry Mayo (1733-1793) the 'Literary Anvil'; Mr. Henry (or Edward?) Pickard; Mr. Nathaniel White; a 'Mr. Wilton'; Noah Hill; and Daniel Fisher (1731-1807), tutor at Homerton College. In the next two years we find such celebrated preachers as Samuel Morton Savage (1721-1791), John Conder (1714-1781), John Stafford (1728-1800), Thomas Belsham (1750-1829), James Fordyce (1720-1796), Richard Amner (1736-1803), Lawrence Holden (1710-1778), Caleb Ashworth (1722-1775), the baptist Samuel Stennett (1728-1795), and Abraham Rees (1743-1825) the cyclopedist. Preachers even came from outside England, for sermons were delivered by Mr. Bolton from Ireland (22 August 1773), Mr. Affleck from Holland

(8 September 1774), and others. During the next seven years the same names appear again and again with many new ones among them.

The MS may also supply more accurate information about significant events, both religious and secular. We learn for instance that Samuel Palmer officiated at "The Opening of the New Meeting, Mare Street" on 13 October 1771. One or two new details appear in an entry which describes how, on Friday 8th May 1772, "about 11 o'clock / a most dreadful Fire broke out, & burnt / with great fury till near 10 o'clock on / Saturday morning, which I saw, it began / at the House of Mr. Jefferys in Throgmorton / street adjoining to Drapers Hall." It is duly noted that on 13 October 1776 "Mr. Palmer begun the Lords day Evening Lecture" and that on Wednesday 26 November 1777 "at Dr. Stafford's New Broadstreet / Rev^d. Sir Harry Trelawney Bart." gave "a charity Serm: for the Charity Children belonging Bartho. Close." A great deal of information is also to be found about the dates on which members of Palmer's congregation and other nonconformists died. (e.g. Mr. Caleb Ashworth died 18 July 1775 aged 53).

Samuel Palmer's funeral sermons range from those upon such well-known figures as Caleb Ashworth or John Ellicott (sermon preached on 29 March 1772) to women whose only claim to fame was that they were 'a pious Christian'. One could cite for example 'Mrs. Brough & Mrs. Sandford the poor widow of Mr. Sandford the gardiner" whose demise was suitably marked on 24 March 1776. Perhaps of most interest however are a number of funeral sermons on Palmer's own relatives. One on 'his Father-in-law Mr. Walker' was preached 26 January 1777 and it was not long before he was preaching one on 'Mrs. Walker, Mrs. Palmer's Mother' (26 October 1777). Our chronicler is more than usually loquacious on 15 August 1779 when he noted "A Funeral Sermon for Mr. Walker youngest Brother to Mrs. Palmer, who died suddenly 8 August who was to have been married to Miss Mackdonald an agreeable young lady -- the 31st Inst. -- the wedding clothes made and house taken!!"

Although the biographer of nonconformists may find Samuel Palmer of primary interest, he will also be intrigued by the autobiographical evidence left by the compiler of the record. That he was one of Palmer's congregation cannot be doubted, as some of his comments strongly suggest. He records on 8 February 1778 "The Congregation in the afternoon unanimously requested of Mr. Palmer to stay with them" -- a request that was accepted on 1st March by Palmer in words also recorded by our chronicler: "I humbly hope it is in Mercy to my Soul." But personal comments are few. Perhaps two might be quoted to give some hint of his personality. On 30 May 1773 he comments on one of Palmer's sermons "This was one of the most rational and plain Sermons I ever heard upon this subject of Faith. O! may it have the proper effect and influence upon my future life and conversation". On another preached 2 January 1780 he comments "An awful Sermon in deed to me -- ! I have had a long standing in God's Vineyard -- but alas! a cumberer of the ground -- !!!" As the record ceased tidily on 31 December 1780, one presumes that it was not the sudden death of the recorder that brought it to an end. Nevertheless, Martha White's acquisition of the MS on 13 June 1782 suggests that the compiler was already dead by then. Perhaps the donor of the MS, Mrs. Brookbanks, was his widow. If so, we must seek a nonconformist called Brookbanks who died in 1781 or early in 1782. If Robert Addison acquired the MS before leaving for Canada, one presumes that Martha White's relatives rescued it from the child and gave it to him. But all this is guesswork.

Books added after 1772

When we come to look at the books in the library that were printed between 1772 and 1781, we find a very broad range of subject-matter. They comprise a book on Christianity in French (No. 1142), and moral stories in the same language (No. 688); one on British protestant activities in Quebec (No. 1223); a testament in Greek (No. 32); philosophical works by Priestley (Nos. 824, 825); a political periodical (No. 71); religious works by a Quaker (No. 99), by Anglicans (Nos. 662, 682, 1034), and by a Unitarian (No. 656); a law book (No. 167); dictionaries (Nos. 178 and 790);

practical works (Nos. 325 and 597); and works of general literary interest (Nos. 801, 813, 852, 1128) or of general antiquarian interest (No. 747). The last-mentioned book may have been added to the collection by Robert Addison, for it is the standard work on his native counties of Westmorland and Cumberland. But perhaps more importantly, the first-mentioned book (Thomas Wilson's Les vérités et les devoirs edited by Jacob Bourdillon in 1774) exists in three copies, thus suggesting that Addison added it to the collection to use it for its stated purpose -- to explain Christianity to the Indians.

It may be accidental that no book with 1773 in the imprint is to be found in the collection. One title of 1775 (No. 99) came from the Darby Monthly Meeting -- a Quaker origin possibly mediated by a 19th century parishioner of Niagara. Another title of 1777 (No. 597) was once a book in "Hookham's Circulating Library". Henry Darling owned another book (No. 851) but the previous owner had been William Godley of the 65th Foot, a regiment stationed in Niagara. Douglas owned another (No. 171) which had belonged to Alex. Kay or Ray in 1784. Another military man, Thomas James, of a regiment formerly in Jamaica, owned a book (No. 325) printed in 1779. The Greek testament (No. 32) bears the name and date William Birdseye Peters of London, 22 June 1789. Two other owners, Jesse Pawling (No. 688) and M. J. Wolly (No. 813) seem to be 19th century men. A law book (No. 167) once owned by R. A. Connolly also bears the name of Mrs. Bassegio, No. 24 Exchequer Street, London. -- is exhibited in connection to the Atkinson's Books. Before attempting to decide whether Atkinson or Addison added any of these titles to Beale's library we should analyse those that we know belonged to Atkinson. It is first of all remarkable that all the volumes with Atkinson's name in them were printed before 1747. Indeed, nine of them (Nos. 182, 221, 246, 323, 476, 478, 1002, 1013, and 1246) were printed before 1700. It seems probable, then, that most of the titles printed after 1772 were added by Robert Addison or the Canadians who augmented the original collection.

Thirteen of the twenty-one books into which Atkinson put his name are in Latin or Greek, with a fairly high proportion of non-classical authors (i.e. Nos. 38, 182, 476, 478, and 1002). Some of the others (Nos. 323, 324, 346, 593, 785, 954, 1013 and 1246) may have been school books. A translation of Virgil (No. 1026) could have been used as a crib, but the presence of Don Quixote in French (No. 246) and the very profane writer Sir Charles Sedley (No. 888) may show an interest in literature. The more sober moral, philosophical, or religious works (Nos. 19, 221, 579, 716, and 1087) are so varied as to be useless as evidence of Atkinson's intellectual interests. It seems impossible, then, to determine which (if any) of the books printed after 1772 were added to the collection by Richard Atkinson. Earlier owners of his books (besides William Beale and Talbot Hobart) were the "Weaterby" family, M., Sarah, and Alice (No. 182), Thomas Atkinson (No. 324), Thomas Vesey (No. 785), and Nicholas Addenbrooke (No. 221), of whom we shall hear more later.

Books printed before 1772 which have owner's names with a date after 1772 could have been added to the library after 1791, but they are included in the catalogue until more information about their owners comes to light. (This information may of course demonstrate that Atkinson or Addison did not add them before 1791.) Alexander Buchanan's bookplate dated 1829 appears in a book of 1732-3 (Nos. 840-41) also once owned by Jono. C. Garrett. Lieut. W. Collis of the 8th or King's Regt, Brery, Lancashire, wrote the date 1 March 1809 in his copy of Burke's Annual Register 1763 (No. 215). A Thomas Hardy of Magd. Coll. Oxon put the date 12 July 1790 into a copy of Montaigne's Essays (No. 711) which was in Lake Lodge (the residence of A. Onslow, and the home of Robert Addison) as early as 21 June 1795. One Harwood put the date 25 September 1790 into yet another (No. 976) of Addison's books. A copy of Eikon Basilike (No. 454) bears the name of Mrs. Rowan Legge and the date 6 November 1957; a previous owner in 1872 was W. Herbert Smythe of Grand Haven, Michigan. Another late owner was John Phillpot whose name appears in Vol. 10 of No. 75 among pencil scriblings which include a diary note for June 19, 1836. Vol. 12 of the same book contains the

name of Joseph Montagu in red chalk, and Franklin Godfrey's name appears in an earlier volume (No. 73). A puzzle is "John Ric" who added a date 15 December 1778 (No. 514) to his name. Miaca Thomas signed his name in an 18th century Life of Jesus (No. 1171) and added the date 10 November 1799. Finally, Watts Wilkinson in August 1775 wrote his name in a book of 1755 (No. 30). One might well be tempted to conclude that only Nos. 711, 976, 514, and 30 were in Addison's collection when he left England.

Books added after 1742

Although it has proved difficult to decide which books were added to the collection by Atkinson and Addison and which were added after the collection arrived in Canada, we are on firmer ground in asserting that almost all the books printed between 1742 and 1772 were added by William Beale, Richard Atkinson, or Robert Addison. Indeed only 15 have the name of other owners in them. (The four dated ones, Nos. 215, 711, 514, and 30, are listed in the preceding paragraph).

Owners include George Foresyth and Mrs. Foresyth of Niagara (No. 365) and another 19th century owner Jesse Pawling (No. 689). These books are literary rather than theological. The names in other literary works are Francis Crooks (No. 247) and Richard Murray (No. 892). Biographical works have the more cryptic marks T.B. (No. 872) and I.M. (No. 135). Of linguistic interest are books with the inked stamp "R.B." (No. 249) and the name M. Hall (No. 1141). More typical of the surviving collection are divinity books once owned by Harriet Spencer (No. 358) and Ja. Purcell (No. 958). Harriet Spencer also owned an earlier book (No. 315). It is interesting to note that one of two copies of a clergyman's practical handbook was owned by F^r Johnes (No. 653). As the other copy belonged to William Beale, Johnes's probably belonged to Richard Atkinson or Robert Addison before they took over Beale's library. A Tho. Johnes was curate of Upwell up to 1780, so Addison seems the more likely owner. (Another book Horace's Poemata 1721 (No. 545) belonged to yet another Johnes in 1748 -- J. Johnes of Jesus College, Oxford.)

In contrast to these 15 with various owner's names in them, over 50 have

Beale's name in them -- about one quarter of all those printed between 1742 and 1772. Beale's tastes in contemporary books can perhaps be distinguished by studying these books. A significant number of separate biographies (Nos. 109, 465, 834, 856, 1093) were bought soon after publication; three others (Nos. 76, 486-489, 683) were bound (or bought?) within a few years of publication. The subjects of the biographies range from statesmen to poets, from beaux like Richard Nash to "several ladies". One might even speculate that a volume containing four biographical studies (Nos. 509, 581, 673, 1160) was bought by Beale, even though no owner's name appears in it.

Other books bought soon after publication include pamphlets centering upon specific theological controversies. Warburton's attacks on Bolingbroke were under way from 1742 to 1755, and some books (Nos. 77, 683, 1056) show Beale's interest in attacks on the deists and sceptics of his day. His interest in the moral denunciations of John Brown, that adherent "of the sham giant Warburton", is also revealed by his purchase of both volumes of the Estimate (Nos. 203-4). Beale's views on deism were probably rather orthodox, for he was quick to buy the appropriate works of Leland (Nos. 638, 639, 637) and Philip Skelton (No. 907) and defenders of the Church of England such as William Dodwell (No. 349). (Dodwell was well represented in the collection when Addison owned it, as a glance at the catalogue will show, whereas his deist brother Henry is not). Beale's views on popery, too, were orthodox Anglican ones as shown by his prompt buying of Warner (No. 1058) and perhaps Jones (No. 583) and Thorold (982). His absorption in books dealing with miracles after Hume's essay and Middleton's Free Enquiry appeared in 1748 shows some interest in the implications for the Church of England of a study of "Romish ignorance" and of Scottish scepticism. One volume of commentary on Middleton (No. 200) was bound at Cambridge in 1756 at the same time as another which contains a number of related pamphlets (No. 47; Nos. 253, 254, 258, by John Chapman; and Nos. 858, and 1115). Beale had shown particular interest in John Chapman as early as 1744, for he had another series of pamphlets bound together then (Nos. 255, 256, 257, 259, 260). Two others on Middleton's book

(Nos. 564 and 574) were bound together in 1757.

Another controversy covered by a volume of collected pamphlets is centered on Wesley's letters (Nos. 362, 364, 438, 439, 440, 441, 442, 443, 444, 576, 1086), a volume dated June 14, 1761. Another group of pamphlets (Nos. 261, 262, 537, 553, 911) bound at Cambridge in 1756 concern the right of appeal against the decisions of a University chancellor. A concern with moral teaching (to be linked perhaps with Beale's interest in Brown's Estimate) is to be discovered in yet another collection of pamphlets (Nos. 3, 24, 25, 423, 497, 1149, 1150, 1151, 1152). This was dated 1770 when Beale put his initials in the volume.

After biography and doctrinal controversy, divinity of a middle-of-the-road, almost latitudinarian, Anglican flavour is most readily distinguishable. Thomas Secker's moderate views probably prompted Beale to purchase Nos. 884 and 885 shortly after publication, and the orthodox positions of Delaney (No. 341) counter the Middletonian aspects of the ecclesiastical historian John Jortin (No. 587) and reinforce the attitudes of John White (No. 1121), whose numerous pamphlets against dissenting viewpoints are a striking characteristic of the collection.

Other books which Beale acquired as soon as they were published are of more general intellectual interest: a book on methods of study (No. 175), on trade (No. 241), on the war in America (No. 915), on Italy (No. 894), and on historical biography (No. 733).

The patterns of interest displayed above are paralleled in books printed after 1742 which Beale acquired second-hand or bought a long time after publication. Two of them had demonstrably had previous owners. The Rev. William Aveling gave Beale a commentary on Job (No. 453) on 24 October 1756 (seven years after publication). Hopton Williams had once owned a book on popery (No. 42) that Beale put his name to in 1770. With it is bound another (No. 1168) on the same subject.

Controversy surrounding John White's name is echoed in two volumes of White's pamphlets (Nos. 1116-1120, 1122-1126), both bound in Cambridge in 1756, nearly a

decade after printing. Another Warner item (No. 1057) is dated 1770, sixteen years after publication. Ecclesiastical and general history is represented by Nos. 184 and 848, dated a few years after publication. Divinity is also represented by Seed's posthumous works (No. 890), and by the writings of an Irish dissenter (No. 58) and the moralist Fothergill (432).

Books containing Beale's name without a date are a little more varied: a geography book (No. 875), a book on play-acting (No. 531), and a history of a New England province (No. 558) take their place beside the usual divinity book (No. 110), ecclesiastical history (No. 584), and pamphlets on the controversy over miracles (No. 267), popery (No. 909), and Warburton (No. 726).

With Beale's tastes suggested by the analysis above it is possible to estimate that Beale added to the collection more than two thirds of the 150 books printed between 1742 and 1772 that have no owner's name in them. Biography, ecclesiastical history, divinity, and theological controversy abound. Some of the books were more probably Atkinson's or Addison's; e.g. an edition other than Beale's of Seed's posthumous works (No. 889). It is quite possible that Atkinson the curate shared Beale's taste in theology, so that his contributions are indistinguishable. There are very few classical texts that might reasonably be traced to him (Nos. 1084? 1239? 1231?). One wonders which of the major collectors was responsible for the numerous books on philosophical topics. It may reasonably be suspected that a few books were added after 1792 by reason of their contents or printing origins. For instance, Nos. 1179, 1194, and 1216 (which are bound together) were possibly in this category. Other speculations are also possible. For instance, is Burr's history of Tunbridge Wells (No. 230) evidence of an extension of Beale's interest in Beau Nash (No. 465) or is it perhaps evidence of Beale's need for curative waters as he reaches the age of 70? Is the presence of A list of the by-laws of the city of London (No. 660) evidence of a new interest in Robert Addison's life?

Earlier books added by Beale after 1742

By isolating books printed in the period 1742-1772, we have been able to catch a glimpse of what kind of intellectual interests William Beale brought to bear on the development of the library. Yet another glimpse of Beale's interests may be gained by analysing older books in which he wrote a date during the last 30 years of his life.

Beale was born in the late 1690's at Whittlesea and went to school at Stamford. He matriculated at Cambridge in 1718, having been admitted sizar (aged 19) at Magdalene on 1 July 1717. He gained his B.A. in 1720-21, and his M.A. in 1737. He was ordained deacon at Ely 24 September 1721, and priest on 23 September 1722. He was licensed to teach in Whittlesea in 1725, but was chaplain in the Navy from 1726 to 1736. After 1742, we may assume that he was aware that the rest of his life would be spent as a country parson, so his selection of old books will serve as an index of the kind of scholarly mind he brought to the task, especially as his selection of contemporary books reveals a lively interest in specific controversies.

In the first ten years after he became vicar of Whittlesea, Beale put his name and a date in a dozen books printed before 1742². They are all about the Church of England, its history, its doctrines, its dignitaries of the past, and its connections with the state. In the second ten years he added only nine books³ printed before 1742, and although most of them are standard Anglican divinity, a hint of an interest in state and constitutional history is also present. In the last ten years, Beale wrote a date in 25 books, some of which contained a number of pamphlets. Dr. Eachard's Works (No. 379) bears the date 1763; and seven other volumes of divinity or doctrinal controversy⁴ were bound (or acquired) in 1765. Only a travel book of

² Nos. 417, 727, 599, 518, 877, 519, 802, 446, 1010, 630, 264. (No. 518 has the name Tracy Kennedy on the flyleaf, apparently in modern pencil.)

³ Nos. 305, 993, 275, 529, 883, 8, 690, 641, 147.

⁴ Nos. 232, 393, 397, 402, 403, 532, 613. (With 403 is bound 91, 192, 535 and 1204.)

religious interest (No. 712) has the date 1766, but six volumes ⁵ bear the date 1767. They are of the same doctrinal and theological nature as the previous ones. One of them (No. 396) has survived in another copy, which may have belonged to either Atkinson or Addison. As the author of this volume, John Edwards, is so well represented in the surviving collection the fact is of more than passing interest. The evidence of earlier ownership of another (No. 1018) is rather more complete than usual. Printed in 1740, the book was given by Barnard Townshend to John Mickleburgh in 1753. Mickleburgh (who died May 11, 1756) was rector of Landbeach, Cambs. a dozen or so miles ESE of Huntingdon.

Six more volumes dated 1768 ⁶ verify Beale's strong predilection for doctrinal works of interest to a studious Anglican. The volume by John Edwards (No. 400) also contains a date "August 27, 1754" not in Beale's hand. Beale's interest in Edwards may have urged him to buy or borrow the book from someone else. The eight or nine volumes dated 1769 ⁷ hint at an interest in secular history and geography as well as the expected concern with theology. The presence of Gildon's Deist's Manual (No. 461) is probably to be linked with Beale's interest in the Warburtonian controversies. In 1770, Beale was still actively building his library. The six early volumes with that date in them ⁸ are a mixture of theological and political tracts. Beale probably acquired in this year a number of volumes from the library of Hopton Williams, so that to the ones mentioned previously (Nos. 42 and 1168), should be added a collection of eight pamphlets by William Newton (bound with No. 741). These were "y^e Gift of y^e Author The Revnd M^r Newton Minister of Wingham To the Revnd M^r Williams at Preston"

⁵ Nos. 295, 396, 718, 899, 1018, 1032. (With the last are bound Nos. 1031, 1035, 1036).

⁶ Nos. 23, 61 (owned in 1700 by Jo. Barker), 140 (once owned by Charles Clarke), 359, 400, 990 (once owned by J. Johnson).

⁷ Nos. 223, 447 (once owned by Mrs. Sarah Verges), 461, 642, 678-9 (once owned by Tho. Milles), 1040, 1091.

⁸ Nos. 183, 374 (with which are bound 37, 337, 816), 706, 735, 741 (with which are bound 736-740, 742-3), 1113.

presumably in the late 1730's. The gift establishes the authorship of four pamphlets not hitherto ascribed to him. In addition, it seems likely that Beale acquired at the same time other books once owned by Hopton Williams: Nos. 991, 1039, and 1097. The first of these was also a gift to Williams -- this time from Sir Thomas D'Aeth, Bart. With it is bound No. 122. The other two merely have Hopton Williams' signature without a date.

During the last year of his life, Beale symbolised his religious and secular interests by putting the date 1771 in a book on controversy (No. 134) and a collection of travels (No. 846).

William Beale's library before 1742

Now that we have some guidance as to Beale's interests in both contemporary and older books during his thirty years as vicar of Whittlesea, we may attempt to trace the growth of his library before he settled down in his native village. More than 60 volumes, some of them containing several books, bear his name with a date before 1742. His childish hand appears in one of his early schoolbooks (a Greek grammar, No. 234) but he proudly added "E Libris Gulielmi Beale Magd: Coll: Cant: Alum: 1717" when he went up to Cambridge. But even before going to Cambridge, he had dated some of his schoolboy acquisitions. He dated his copy of Lucian's dialogues (No. 669) on 19 December 1713, and his earliest tome of divinity (Thomas Jackson's Works, No. 567) on 30 August 1714. In 1715, he added "William Beale His Book" to the Latin inscription. His copy of Collier's translation of the great reference book by Moreri (No. 724) was also inscribed in 1715. What may seem strange is that on 11 July 1715 he wrote his name in an edition of Juvenal and Persius (No. 592) and next day in another edition of Persius (No. 798). From these volumes, we can see that Beale was getting a thorough grounding in classics, and in divinity of an Anglican bent. After going up to Cambridge, he identified himself as a student at Magdalene in three other books (Nos. 378, 421, and 424) dated 1717, 1719, and 1719 respectively. They are all of a theological nature, and the three acquired between 1720 and 1722

(Nos. 598, 962, 100) are concerned largely with church history. One would expect that after ordination at Ely, Beale would have sought a curacy somewhere, but nothing is known of his whereabouts. On 24 April 1723, however, he bought (or had bound) five books of practical value and interest to one whose chosen vocation was the church. (Nos. 120, 191, 410, 663, 1063). As one of these books was published in 1729, and another in 1723, it may be suspected that Beale made a mistake in the year. This suspicion is somewhat strengthened by the fact that 10 other volumes of precisely the same kind ⁹ (except for a political pamphlet rebutting Thomas Gordon's The Independent Whig) were acquired or bound on 24 April 1732.

Beale bought in 1724 (presumably from Thomas Lord, whose name is followed by the date 1722, or from William Weekes) a book (No. 16) on Church of England law; he also acquired a book on Homer (No. 376), and, on 10 October, either bought or had bound a popular book of divinity (No. 150). These provide slim evidence for a continuing vocation in the church. On 20 June 1726, however, William Underwood gave William Beale a volume of Bentley's sermons (No. 127). The Underwood family belonged to the country gentry round Whittlesea, so it seems likely that Beale was still in the area around Peterborough. Nevertheless, Beale bought three books in London on 8 February 1727/8 (Nos. 989, 1017, 1062) and a collection of tracts¹ in Peterborough on 20 September 1728. One wonders whether he also acquired on the latter occasion two similar collections one of which ² seems to have been collected by either of two men who wrote "E.F." or "M. Williams, 1710" on the flyleaf. The other ³ seems to be a

⁹ Nos. 214, 503, 504, 525, 628, 697, 926, 927, 996, 1009. No. 503 had previously been in the possession of Joseph Collet.

¹ No. 224, with which is bound 193, 212, 217, 225, 332, 333, 336, 533, 614, 803, 937, 956, 983, 999, 1138, 1143.

² No. 63, with which is bound Nos. 62, 64-66, 81, 83-84, 86, 136-138, 149, 151, 162-165.

³ No. 159, with which is bound 152-158, 160-61, 185-87, 189, 277, 278, 283, 309, 363, 371, 414, 415, 422, 437, 713.

continuation or a second volume. Most of the pamphlets are piratical reprints, by Henry Hills, of popular sermons. Again, on 13 August 1730, we find Beale buying in London a collection of pamphlets ⁴ about the enemies of the Church of England. This suggests that his chaplaincy in the Navy allowed him to travel, but his home was still in Whittlesea. Other books were acquired in 1727-1728 (Nos. 608, 788) and in 1730 (No. 1043), and of course there was the great binding or buying spree of 24 April 1732. Thereafter, Beale steadily added books to his collection at a steady pace, nearly all of a religious interest.⁵ Previous owners were Tho. Steevens and Thos. Steevens jun^r 1728 (No. 250), and Roger Wiseman 1726 (No. 384). In 1741, however, just before becoming vicar of Whittlesea, Beale put his name in a significantly large number of books of a broader scope. Religion is mingled with politics (Nos. 1046 and 507), with philosophy (No. 93), with biography (Nos. 46 ⁶ and 133), and with courtesy (No. 849). A nonjuring book on the eucharist (No. 195, with which is bound Nos. 1059 and 1060), may be taken as evidence of Beale's undoubted fascination with the problems of dissent. An extreme example of this interest may be detected in another series of pamphlets bought in 1741: they deal with the nature of heresy. The first pamphlet (No. 931) was published in 1735, so the date "1711" may have been 1741 (just as the "1712" in No. 296 should have been 1742 rather than "1712"). With No. 931 is bound 15 other pamphlets on the subject.⁷ Possibly No. 131 (with which is bound No. 1081) shows yet another aspect of Beale's interest in the enemies of the Church of England.

Books printed before 1742 containing Beale's name or initials and no

⁴ No. 647, with which is bound 648 and 649.

⁵ Dates include 24 July 1732 (No. 304), Feb 1734 (No. 330), 4 June 1734 (No. 1069), 1734 (431, and, bound together, 631-632), 4 Jan. 1734/5 (No. 746), 1735 (No. 250), 1735/6 (No. 384), 1738 (No. 634), and 1739 (No. 546).

⁶ With No. 46 are bound 201, 226, 227, 228, 1137, pamphlets dealing with "Christianity Old as Creation" by Matthew Tindal.

⁷ Nos. 425, 428, 429, 430, 456, 457, 458, 459, 904, 932, 933, 934, 936, 1213, 1241.

indication of date outnumber those with dates. About 17 of the books were published before Beale was born,⁸ but even they could have been acquired after 1742. Some, however, were possibly schoolbooks (Nos. 1201, 709, 979, 416). Only two had previous owners' names in them to afford a clue as to when Beale might have acquired them -- No. 925 (Rob. Dobyns) and No. 1045 (Richard Dale). Dale was probably a Lincolnshire parson who had been at Magdalene College 1700-03. Apart from a book on law (No. 286) the remaining books are on theological doctrine, history, or controversy.

One might speculate that some of the books were bought new, so that a list of them in order of publication might help to determine the order in which they were acquired. Published before Beale went up to Cambridge were about 20 volumes which contain his name,⁹ and one (No. 310) which contains the signature "M. Beale". Only two are certainly second hand. One of these (No. 347, printed 1705) was owned in 1711 by one "H.W." [Hopton Williams?] The other (No. 643, with which is bound 15, 644, 645, 646) had previously been owned by Chester Pern. Pern was an important man in Cambridge and Huntingdon county affairs. Until his death in 1753, he lived at Abington, just south of Cambridge, and was a J.P. for Cambs. In 1740-1 he had been sheriff for both counties. The subject-matter of Beale's 20 books is quite varied -- from Dunton's intriguing autobiography to controversy on fashionable subjects such as deism, from Anglican divinity to political and ecclesiastical polemics, from Swift's miscellanies to linguistic and historical treatises. The variety may hint at the normal intellectual curiosity of a young man. Between 1717 and 1725, only three titles (Nos. 418, 761, 1028) bear Beale's name without a date. They are all

⁸ Nos. 1201, 709, 286, 979, 695, 103, 339, 1045, 880, 216, 605, 416, 972, 129, 390, 466, 925. (With 695 was bound Nos. 919, 1021, 1180; with 416, which once belonged to "Mr. Mouser", was bound 1206; with 129 was bound Nos. 124, 125, 126, 128, 130, 313, 316, 345, 492, 793, 961, 985, 986, 987, 1175, 1247; with 466 was bound 717; and with 925 was bound 1193).

⁹ Nos. 373, 347, 348, 643, 744, 111, 815, 534, 957, 1112, 1140, 114, 289, 578, 1054, 506, 522, 1133, 528.

practical books of professional interest to a clergyman. This is also true of all except one (No. 896) of the eight published between 1729 and 1736 (896, 1080, 472, 297, 705, 475, 797, 908). All these books were probably bought new.

What seems remarkable is the number of volumes printed in 1737-41 that have Beale's name without a date.¹ One suspects that they form part of the additions that Beale made in 1741 before settling in as vicar of Whittlesea in 1742. Divinity, theological controversy (especially on the subject of miracles) and church history are his special interests and only two secular books (Nos. 694 and 770, with which 771 is bound) are to be found among them. A volume of Waterland's tracts of the 1720's and 1730's (Nos. 1066, 1071, 1072, 1073, 1075 all bound with No. 1248) probably belongs in the same period of acquisition. The only book with evidence of other ownership is No. 19, the book that Richard Atkinson took over from Beale.

Before attempting to sum up William Beale's contributions to the library which Robert Addison brought to Canada, we should attempt to assess the contribution of one earlier collector. This was Thomas Topping, Beale's predecessor as vicar of Whittlesea.

Thomas Topping

There were several Thomas Toppings alive in the late 17th and early 18th centuries, and standard biographical works such as Venn's Alumni Cantabrigienses have confused them. Beale's predecessor was certainly the man who migrated to Magdalene College, Cambridge on 12 June 1690, and who gained his B. A. 1693-4 and M. A. 1704. He is almost certainly the same man who was ordained deacon at Lincoln on 4 March 1693-4, and priest at Peterborough 6 June 1696. This makes it probable that he was curate of Bolnhurst, Beds., in 1694 and curate of Brampton, Hunts., in 1696. He was certainly vicar of Whittlesea St. Mary and St. Andrew, Cambs., from 1703, for his very distinctive handwriting is plain to see in the parish register up to his death in 1742.

¹ Nos. 19, 276, 474, 623, 1144, 194, 409, 251, 473, 575, 635, 694, 770, 700.

His first entry in the register appears in May 1703, although he did not begin to enter burials until October of that year. His own burial is registered under the date 26 November 1742. It is entered in the hand of William Beale, whose hand first appears in the register in March of that year.

It is tempting to conclude that Beale took over Topping's library in 1742 and added it to his own very considerable collection. But there is no absolute proof, for none of the books that have Topping's name in them have Beale's name as well. It is indeed possible that Richard Atkinson took over Topping's collection, but no book of Topping's has Atkinson's name in it, either. The low incidence of duplicate titles in the surviving collection may suggest that only one man was developing Topping's collection between 1742 and 1772, and that that man was Beale.

It is possible that either Atkinson or Beale took over Topping's library before 1742, but satisfactory evidence is lacking. The latest date to appear in one of Topping's books is 1733 -- in a book printed in 1727 (No. 659). This shows that Topping was still actively developing his library in the last ten years of his life. A book once owned by a Whittlesea man of substance called Hugh Underwood (No. 857) bears Topping's name and the date April 5, 1714. (Underwood must have died before this time, as he was born about 1635). But it also bears the pencilled date Jan. 5, 1736 in a hand which cannot be identified. It is almost certainly not Beale's or Atkinson's.

An analysis of Thomas Topping's books does not give us quite the same insight into his personality and intellectual interests as William Beale's, mainly because so few of them contain his name with a date. However, divinity is mixed with the usual classical texts during his schooldays and university years, for the two books dated 1685 are Quintilian's Institutes (831) and a book ridiculing the credulity of Henry More and others in the matter of witchcraft (No. 1249). The first books in which he describes himself as a student at Magdalene College, Cambridge, are an edition of Tertullian (No. 997), which he dated 1690, and Schonaeus' Terentius

Christianus (No. 882) which he dated 17 June 1690. Perhaps his earliest acquisition to reflect a special interest other than divinity or standard classical writers was a book of 1548 which he acquired in 1691 -- Laurentius Valla's famous book on Latin composition and rhetoric (No. 1014). It had once been a gift of "Francisci Peiraei" but had been owned by a John Price and by a Richard Clarke of Christ's College, Cambridge, before passing into Topping's possession. Another early book, this time of moral philosophy, (No. 1008) was given by its author, John Turner, to Josua Radcliff of Emmanuel College, 1684, before passing into Topping's possession in 1693. Two other acquisitions date from this same year, a book of divinity (No. 1131) and a book of secular Latin literature (No. 1186).

Up till the time Topping became vicar of Whittlesea, only one other dated book was added to his collection. On 30 January 1701 [/2?], Topping put his name and a place -- Peterborough -- in a copy of Martial (No. 693) printed in 1701. But in his first year as vicar, 1703, he added four dated volumes: tracts by Sir Thomas Browne on 25th September (No. 208), sermons by John Edwards on 29th September (No. 398), sermons by John Wilkins on 8th October (No. 1135), and Pliny's Naturall Historie on 15th October (No. 1232).

During the next ten years two volumes of philosophy and two of divinity were added. The last of these (No. 1191) was a Boethius added 26 April 1711. The first was a book on infant baptism (No. 1041) added on 12 January 1709 [/10], to be followed by a polemical pamphlet of High Churchman John Nalson (No. 728) on 4 August 1710. This may have been acquired from one of Topping's parishioners, for one of the philosophy books (No. 92) has the same date and the name of a Whittlesea owner, Francis Underwood. He was probably the son of the most famous of this Whittlesea family, the Hugh Underwood who was a lieutenant-colonel in the Parliamentary Army during the Civil War. Topping also acquired a book dealing with that disruptive period (No. 857) that had belonged to another Hugh Underwood (probably the son of Francis who was J.P. and D.L. for the Isle of Ely during the latter part of the 17th

century).

On 12 April 1714, Topping added the enormous scholarly tomes of Matthew Poole (Nos. 808-812) to his collection. Volume IV also bears the name of James Topping. One presumes this man was a close relative; both men seemed to be taking bible studies very seriously. The same day Topping added a famous book on moral philosophy -- Philemon Holland's Elizabethan translation of Plutarch (No. 803). It seems obvious that Thomas Topping had a strong predilection for moral philosophy as well as a scholarly approach to his work as vicar. Nevertheless, he kept up his interest in the classics (a copy of Virgil (No. 1023) is dated 27 August 1714) and in politics and diplomacy (the works of Gislenius Busbequius (No. 462) is dated 9 September 1714).

Topping acquired many of his books second hand. One wonders who Benjamin Grantham was, for he, in 1693, owned two books (Nos. 90 and 495) that Topping acquired in 1715. Earlier owners were Will Burton (No. 90) and George Lyddel (No. 495). The latter (the 4th son of a knight from Durham) was at Christ's College, Cambridge, and at the Middle Temple in the 1670's. The first book (and therefore both) may have reached Topping on 12 December. Books owned by Jo: Gibbon (No. 1012) and Ri. Brocklesby ² (No. 981) were acquired on Feb. 6, 1715 [/6] and April 10, 1716 respectively. Thereafter all books with a date supplied by Topping were seemingly bought new. They include the usual items of professional interest ³, but the most revealing of all are some volumes in which Topping recorded his actual reading habits. Defoe's Secret History of the White-Staff 1714 (No. 334) bears Topping's name and the date 15 October 1719 on the flyleaf. But more significantly in the back of the pamphlet he records "Finis March 12 1715". This leads one to conclude that Topping's dates are

² This may have been the nonjuror who died in 1714 (c.f. D.N.B.)

³ Nos. 924 (15 Oct. 1716), 198 (17 Aug. 1717), 691 (14 Aug. 1718), 1033 (23 April 1721), and 935 (20 Aug. 1721).

not necessarily dates of acquisition. As the volume is only the first in a series bound together ⁴, the 1719 date may be the date of binding, even though the latest pamphlet was of 1715.

Again, Topping left evidence of his laborious chore in reading Joseph Bingham's Origines ecclesiasticae of which only Volumes II, III, V-X have survived (Nos. 143 - 146). Vol. II and Vol. V (which includes Vol. VI in the same bibliographical entity) are dated Apr. 27, 1720, but the words "Finis: 8. 9. 23" indicate how long Topping took to read the book. Vols. VII - VIII are dated July 21, 1723, and Vols. IX - X May 23, 1724, showing Topping's continued interest in the book as it was published over the years. No doubt further detailed examination of Topping's books would reveal more evidence of his reading habits.

Ownership of books before 1742

If Thomas Topping, William Beale, and Richard Atkinson were all putting together their separate libraries before 1742, it is of some importance to distinguish which books were in the original three collections before being united in Beale's collection. We have already seen that about 30-40 contain Topping's name; Atkinson probably put his name in 15-20 before 1742, and Beale put his name into at least 60 and probably more than 100 before 1742. The size of the total collection in 1742 of each of the three men may be in something of the same proportions.

However, some of the earlier books in the surviving collection must still have been in the possession of other men and women in 1742. A copy of Catonis disticha 1695 (No. 243) points up the possibilities very nicely. Dozens of owners have put their names in this schoolbook. The earliest is one Mr. Thomas with the date 1693 [sic!], but Benoni Pistor owned it in 1698. It is possible that it was not added to the surviving collection until after 1791. A selection of the names on the flyleaves

⁴ Nos. 1, 2, 5, 13, 27, 28, 82, 132, 218, 322, 335, 338, 862, 863, 1030 are also within the same binding.

might prompt some biographical research: John Comington, George Ridley, J^{no} Thorold, Thomas Cole, William Ridley. One might well speculate whether Thorold was the famous 18th century book-collector, but a more fruitful investigation might centre on the Ridleys of Whittlesea. On Aug. 15 [16?]87 William Ridley also put his name into a New Testament (No. 1173). Addison's first wife was a direct descendant of Bishop Ridley, so some connection might be traced.

Earlier owners of books belonging to Topping, Atkinson, or Beale have been mentioned above in passing, and various lists of possibly Canadian owners have also been given, but when we focus attention on those books that contain names other than the three principal builders of the collection or Addison and his Canadian acquaintance, some interesting patterns begin to emerge.

As might be expected, books printed after 1742 (like many of those mentioned earlier) tend to have the names of Canadian owners in them. Mary Addison (No. 676), Addison himself (Nos. 235 and 874, with which is bound No. 1038), Mrs. Connolly (No. 367) and (possibly?) someone called Wade (Nos. 486-489) are examples. Despite the fact that some very early books also have Canadian owners' names in them, most seem to have been added to the collection before 1791. Addison, Stevenson, and Connolly names occur frequently, e.g., Nos. 1172 (printed 1577), 975 (printed 1661) and 675 (printed 1680). Some of the 16 Stevenson and Connolly books which appear in this catalogue are also dated by their owners. For instance, although J. E. Dod once owned Nos. 67-68, John G. Stevenson added his name to No. 67 and added the date Aug. 25, 1837; No. 544, previously owned by Thos. Collins of "D^{rs} Commons" and J. Baker (a Canadian?), was dated 5 Sep. 1840 by John Connolly. These two examples, printed as they were in 1726 and 1741, could have been in the collection before Addison brought it to Canada; at least one of two others dated 1841 by John H. Connolly almost certainly was. This book (No. 590) was a Juvenal and Persius belonging to Henry Hornant or Hecnant of Whittlesea, who was at St. John's College on Oct. 30, 1712 when he wrote his name in the book. The other (No. 540) was a Homer's Iliad which

belonged to Robert Master of Balliol College, Oxford, before Jos. F. C. Napier or John Connolly put their names in it. As Robert Master was physician to the British forces at St. Domingo, and died in 1797, it is possible that the book arrived in Niagara-on-the-Lake by means of a soldier in Fort Niagara. (No. 538, Pope's English translation, was possibly used by Robert Connolly in conjunction with the original Greek text). Napier was obviously a close friend of the Connolly family, as an inscription in No. 545 indicates: E libris Jos. F. C. Napier 4 diem Kal. Augustus Montrealense ab Johanne H. Connolly. (This book was the one owned by J. Johnes in 1748.)

Addison himself occasionally put a date in his books (e.g., No. 1230, which he dated 1804 when he was living in Lake Lodge, Niagara), but he seldom put even his name in his books. A family bible that seems to have belonged to his (second?) wife (No. 1165, with which is bound 1166 and 1167) contains the family record of many 17th century Richardsons apart from two owners, James and Willyam Richardson. The connection with Addison's wife is to be deduced from the signature of William Plummer, yet another owner. Other books owned by one of the same family are No. 992, which is marked "Daniel Plummer His Book 1742", and No. 1176 (with which is bound No. 1221), marked "Daniel Plumer".

Despite all this evidence of some early books having come into Addison's library through the mediation of Addison or of members of his own family,⁵ there can be no serious doubt that more than 9/10ths of the surviving books printed before 1792 came into his possession because of the collecting of Topping, Atkinson, and (especially) William Beale.

⁵ To the equivocal evidence that Beale may have owned some of those books may be added the fact that two volumes with John Stevenson's name in them have the names of Cambridge University men in them. No. 786, owned by Stevenson in York [=Toronto?] belonged to Jos. Willoughby, Queen's College, in 1746. No. 1025 was owned by one of the several John Williamses who were educated at Jesus College, Oxford.

Books acquired from neighbours

A preliminary survey of owners other than relatives and friends of Addison and other than the three major builders of his library suggests a rather amusing characteristic of Thomas Topping's reading habits. Topping may have had the custom of visiting his fellow clergymen and borrowing their books. As a result of the usual human weakness of forgetting to return them to their rightful owners, they now repose in the Addison collection in Niagara-on-the-Lake. A more mundane explanation may be that a Peterborough bookseller specialized in acquiring local libraries, of course, and that Topping bought books there. The evidence for these two possible inferences is based upon the identity of several of the owners of the books, for they were incumbents of various parishes in the vicinity of Topping's own parish of Whittlesea.

At the beginning of the 18th century, a reasonable road connected Whittlesea with Huntingdon via Ramsey and Warboys, a distance of 18 miles, but the most frequented one was the present road A605 which ran from Whittlesea to join the London-Edinburgh Road. The wayfarer would pass close to Peterborough, and have a choice of joining the main road either near Chesterton or at Norman's Cross, alternative routes which added some comfort and about 5 to 7 miles to the journey to Huntingdon. The slightly longer route to Huntingdon is (and was) dotted with parish churches only a few miles apart. At the end of it, at Huntingdon, is the Cambridge to Kettering cross road, and westwards about a mile-and-a-half along this road (now the A604) is Brampton, where Topping was curate before removing to Whittlesea.

If one imagines Topping setting off from Whittlesea to visit Peterborough or Huntingdon, one can see that he would first of all call at Stanground, whose vicars had for a very long time come from Emmanuel College, Cambridge. A book (No. 1008) given by its author to Joshua Radcliffe, vicar from 1685 to 1690, was acquired by Topping as early as 1693. Neither of the succeeding vicars (Samuel Doughty 1690-1721, John Chapman 1721-31) seems to have owned any volume in what is now the Addison collection, but it would be interesting to know whether another, William Whitehead

1731-1755, was a friend of either Topping or Beale. Whitehead left his library in perpetuity to Stanground in 1754, but in recent years the books have been alienated. If the contents of that library were known, it would provide a very interesting comparison with the library from Whittlesea now preserved at Niagara-on-the-Lake.

Three or four more churches (Orton Longueville, Orton Waterville, Alwalton in particular) would be on either side road as Topping proceeded to Chesterton. Theodore Bathurst, rector of St. Mary's, Orton Waterville, 1617-1652, owned a book (No. 684) that has somehow survived in Addison's library. None of the names of other vicars or rectors appear in the flyleaves of other books owned by Addison⁶, but two of the incumbents of St. Andrew's, Alwalton were authors of books in the collection (Nos. 599 and 733). Both were owned by William Beale. Two rectors of St. Michael, Chesterton, Nicholas Addenbrook (1696-1731) and John Old (1731-1753) owned books which have survived in the present collection. Atkinson wrote his name in Addenbrook's volume (No. 221) but only Old's name appears in No. 219. The coincidence that both books are by Gilbert Burnet suggests that either Topping or Atkinson borrowed them from Olds.

Nicholas Addenbrooke was, from 1682 to 1708, rector of Haddon (to the south of Chesterton, and about a mile west of the London Road). John Old was also, from 1738, rector of Water Newton, a mile or so north of Chesterton on the London-Edinburgh road. Even today, five churches to the south of Haddon are in the care of one rector: Morborne, Folksworth, Stilton, Caldecote, and Denton. And Nicholas Addenbrooke's son Nicholas was, from 1735 to 1778, rector of Glatton, less than a mile south of Denton. It is thus not easy to determine which of the various parishes Topping's friends might have been found in. William Wells, for instance, was curate at Morborne (dates

⁶ It would require comparison of handwriting to establish whether No. 11 was owned by the William Waring who preceded White Kennet at Alwalton. He may be the Francis Waring who owned No. 1139.

unknown), and while he was at Emmanuel College in 1691 he wrote his name in a volume of tracts (No. 491, with which is bound 331, 445, 455, 897). He did so again in 1701, presumably while curate at Morborne. In the same year he put his name in another book (No. 962) which had passed into William Beale's possession by 1721. It would seem, therefore, that Wells was a friend of Beale's. On the other hand, although Beale wrote his name in one of Fleetwood Nevill's books (No. 706) in 1770, the inscribed "1770" was probably the date of binding. This and other volumes with Nevill's name in them (Nos. 112 with which is bound 116, and 179) might even have come to him as part of Topping's library. Nevill wrote his name in No. 706 in 1718; the date he wrote in another volume is 1727 (No. 179). Since 1706, Nevill had been rector of Woodwalton, a couple of miles east of the London Road and half-a-dozen miles north of Huntingdon. He died in 1736, so Topping could have bought the volumes after that date.

Five miles south of Woodwalton is Great Stukeley, and its vicar from 1675 to 1690 was John Dodson, who wrote his name in a book (No. 959) while still at Trinity College in 1673. He apparently died in 1690, before Topping left Cambridge, but it seems likely that Topping acquired his book during his curacy at Bolnhurst (15 miles SW) or Brampton (6 miles SW). When we come to pay attention to other parishes on the cross-road from Cambridge to Kettering, we begin to see stronger links with Topping. From 1717 to 1733, the vicar of Ellington, the first village past Huntingdon and Brampton on this road, was William Bidwell. A number of books by Edward Stillingfleet bear his name, two of which (Nos. 950, 951) have the date Jan. 9th 1719 added to it. Another (No. 947) is inscribed "Nov: 12 1706 Ex dono . . . Johanis Seyliard Gen^{tl}". Seyliard was probably a fellow Kentishman 22 years older than Bidwell. The other two (Nos. 946, 947) merely have the laconic "Bidwell". The coincidence of authorship is perhaps to be taken as evidence that Topping may have borrowed the volumes for special study. Four books by other authors also bear William Bidwell's name -- Nos. 113, 307, 759, and 1145. The third of these identifies the owner as a student at Peterhouse in 1708. The second of them has the date 1743 added, so it may have belonged to his son,

who gained his B.A. in 1734. The last of the four books also has the name of George Wolfe inscribed in it. He was, from 1716 to 1737, vicar of Leighton Bromswold, a mile or so north of the cross-road and about 4 miles from Ellington. Another book of his (No. 451) is also to be found in the collection. Proceeding east along the road from Huntingdon to Cambridge, one notes that John Mickelborough was rector of Landbeach until 1756, after which Beale acquired one of his books (No. 1018), and that Fleetwood Nevill was rector of Rampton from 1694 until he removed to Woodwalton in 1706. Both Landbeach and Rampton are a mile or two north of the cross-road.

If, as these facts suggest, Topping and (possibly) Beale were in the habit of borrowing (or buying) books from their fellow-clergymen, one might expect them to acquire some from their parishioners in Whittlesea. It would therefore be worthwhile searching the parish register for names that appear in the books now in Niagara-on-the-Lake, but all we can do here is note the few owners whom we already know lived in Whittlesea. William Beale would seem on present evidence to have been more active than Topping in acquiring books from their parishioners. One wonders whether he was more renowned as a bookman, and thus attracted gifts.

The Underwood family has already been noted. Hugh Underwood owned a book (No. 857) that belonged to Topping in 1714; Francis Underwood owned one (No. 92) that Topping put his name to in 1710. William Underwood gave Beale another (No. 127) in 1726. The William Ridley whose name appears in a bible and a schoolbook (Nos. 243 and 1173) may be a man born in Whittlesea in the first decade of the 18th century, who was at Clare College, Cambridge, from 1726. He, and George Ridley, may also be related to Robert Addison's first wife. William Aveling, who gave a book to Beale in 1756 was also a Whittlesea man. James Hawkins identified himself as of Whittlesea in No. 433, a book that had previously belonged to Joseph Robinson; he also owned in 1763 another book (No. 1202) which we may presume passed into the ownership of Beale. George Watson also identified himself in 1741 as living in Whittlesea (No. 753); he dated another book in 1739 (No. 21), and put his name into yet another (No. 1252). It would

seem likely that Beale acquired these items. But it may have been Topping who acquired a Juvenal (No. 590) from Henry Hornant [or Hecnant?] of Whittlesea.

All this evidence is very flimsy but it is so suggestive that a local historian in the Isle of Ely may find it worthwhile investigating further. To help this investigation, a list of owners (other than those already dealt with in this preface) will now be provided.

Owners other than Topping, Beale, and Atkinson.

As some of the most interesting ownership histories so far dealt with include books "ex dono authoris", it might be worth while beginning with those books showing evidence of presentation by the author or by a friend. Several names of donors have already been mentioned in connection with books owned by William Bidwell, William Beale, Hopton Williams, John Mickleburgh, and Jos. F. C. Napier. To these should be added the following: The Rev. Richard Munday gave W. Collier a book of sermons (No. 1067)⁷; a Mr. Houghton in 1715 gave an ecclesiastical treatise (No. 312) to Mr. Horton; Mr. D. Hall gave his "brother" Horace Thosiet (?) an early edition of Machiavelli (No. 674); Dr. Phil. Chandler gave an early medical book to W. Falkner (No. 245). One can only guess as to how these books ultimately came into Addison's possession. Two authors -- Edward Brome (No. 199) and John Edwards (No. 395) gave presentation copies of their books to some unknown friend, and a Tho. Cary gave yet another book (No. 953) to an unnamed friend. ("T. S. 1712" appears on the same flyleaf, but one cannot assume he or she was the recipient, as the book was published in 1632). One of Beale's books (No. 859) was originally the gift of its author, George Rye, to a relative, Richard Rye.

More unusual is a note provided by Nath. Hindle in a book (No. 233) bought new by John Robinson on 12 January 1681 [/2?]. Hindle may have been responsible for some annotations on other books in the collection, such as No. 419, but this one is certain,

⁷ As there are two copies of this book in the collection, one may have been in Beale's library, and one in Topping's, Atkinson's, or Addison's.

for he tells us that the book was "Exchang'd afterwards betwixt him and me Nath. Hindle about 1694." In 1694 Hindle was vicar of Hickling and rector of Potter-Heigham on the Norfolk Broads. Other owners have anonymously provided marginalia and notes in other books, but their handwriting is difficult to identify. An exception to anonymity is a quite explicit note in No. 248: "Transcribed by me Samuell birch in the Tayel of peterborough ye 13 day of the 8 month 1665".

Another category of fly-leaf annotation can perhaps be distinguished. Like so many of the books already mentioned, some volumes have several names of owners inscribed in them. One of William Beale's books (No. 877), for instance, was probably first owned by Anthony Oldfield before passing into the hands of Robert Smith in 1709. (Oldfield died in 1698; he was then vicar of Pinchbeck, a dozen miles to the north of Peterborough.) The book was in Beale's library by 1746. Other dated books belonging to Beale contain names without date or indication of whether the name is earlier or later. (e.g. John Rawling in No. 264). Of great interest are schoolbooks or standard texts that have passed through several hands over more than a century and a half. No. 1178 has several names in early 17th century hands and some later ones, such as Cornelius Cagley, Thomas Harrison, and Mr. Hazell. No. 493 has the names of Edward Bruton, Anne Knightley, Cha: Bentley, and George Shirley. One wonders whether the latter signature might be that of the dramatist of that name. Similarly, the name Anne Cudworth on a book by Joseph Glanvill (No. 464, with which is bound 463 and 715) gives food for thought.

To complete the roster of books with several names in them, one should mention the following: No. 49 was in the possession of [William] Coker of All Souls in 1669 but had passed through two other hands previously. Thomas Saice, vicar of Ickleton, Cambs. from 1689 to 1744, may have owned it after 1669. No. 833 has a clearer history. Printed in 1722, it was owned by Susanna Phillips in 1725, and "Wing" in 1739. Other books passed through several hands, but the order or dates are more difficult to infer. No. 272 was in the possession of one of several John Williamses of Jesus College,

Oxford, either before or after W. G. H. B. wrote his initials in it in 1728. It is also difficult to determine the order of ownership in two books printed in the first decade of the 18th century. The first (No. 1082) has the names of John Jeffreys and Wm. Thory in it; the other (No. 302) those of J[?] Prescott and Wm. Walmsley. And No. 965 presents a different kind of puzzle; on the flyleaf are listed four names in the same handwriting: Edward Davis, Aquila Claxton, Will^m Bollard, W^m Baker.

Most interesting of all is a book (No. 242) that belonged to Thomas Cha: Cadw: Moore on April 25th 1710. This is the name of William Beale's successor as vicar of Whittlesea, but the date makes it probable that the man who owned the book was his father, uncle, or other close relative, for the vicar was probably born in 1746 or 1747 at Whittlesea. He was admitted pensioner at Clare, May 3, 1766, matriculated the same year, and gained his LL.B in 1772. He was ordained deacon in 1771 and priest in 1772, and apparently succeeded Beale immediately. He was vicar until his death in 1815. The book with Moore's name in it also has the childish hands of Tomas Huvcock (Haycock?) of Peterborough, and of John Wiltshire 1704. Another owner was Go: Gibbon. The date of ownership cannot yet be determined.

Owners of some books, however, put a date in them as well as their name, and thus afford us a greater chance of identifying them. In chronological order, they are as follows: No. 1136 (Joseph Davis, 1655); No. 573 (Susanna Jeffrey, perhaps a relative of the author, Jan 23: 17¹⁰/₁₁); No. 589 (John Creyk, 1711); No. 118 (Tho: Bradfield, 1717; No. 640 (Tho. Bradfield, 1721); Nos. 1129-1130 (William Parry, bookplate dated 1725, but book printed 1741); No. 496 (Pulvertoft, 1726); No. 294 (J. Dockwray, Oxon 1732); No. 1217 (Parker Gurdon, 173⁶/₇); Nos. 670-671 (a man of St. John's Cambridge, 1741); No. 973 (John Fransham, 1745); No. 800 (name cut off, 1752); No. 685 (C. Moore, 1769). Bradfield was probably the fellow of St. John's, Cambridge (1716-24) who was vicar of Granby, Notts., from 1720 to his death in 1756. William Parry was a Herefordshire man who went up to Jesus College, Oxon, in 1717. Fransham also owned another book in the collection (No. 17) and C. Moore in 1769 was a fellow of

Trinity College, Cambridge, before going to a series of parishes in Kent. He was a Londoner, born 1743, and attended Tonbridge and St. Paul's School before going up to Cambridge in 1760. He was later to become known as the author of A book of sermons and a full enquiry into the subject of suicide. He died in 1811. He does not appear to be related to Beale's successor at Whittlesea, Thomas Charles Cadwallader Moore.

A few owners may be tentatively identified because of the date of the book in which they put their names or other clues: John Banson's bookplate appears in Nos. 1101 (with which is bound 754, 1098, 1100, and 1111), and in 1102-3. He could be one of two men, father or son. The father (1685?-1750) was vicar of Meesden, Herts from 1711 to 1720, and the son (1720-1759) was born there. The father in the same year became vicar of Little St. Bartholomew, London, and stayed there for 30 years. After being ordained priest in 1744, the son became a country parson near Norwich. Martin Challis (No. 782) was the vicar of Elm and Emneth from 1709-1729. These two villages are just north of Upwell, where Robert Addison was a curate 70 years later, but the book may have first passed into Atkinson's possession like Talbot Hobart's volume. (Hugh James was the rector of Upwell during Challis's incumbency). Challis was also, from 1716, rector of Ashwicken, Norf., and, from 1728, rector of Hillington, both villages a few miles east of Kings Lynn. He died in 1757. Arthur Charlett, who once owned No. 652 was of course the famous Master of University College, Oxford, an office which he held from 1692 to his death in 1722. He was also rector of Hambleden, Bucks., from 1702. But he signed his name in his book as fellow of Trinity, a post he had held from 1680.

Emmanuel College seems to link a series of owners. Peter Edge was a Suffolk parson from 1747 to his death in 1782, but he was still at Emmanuel College (admitted sizar, aged 17, on July 22, 1740) when he put his name in No. 1067. One is tempted to speculate that the almost indecipherable name in Nos. 702-703 is John Truelove, a relative of Edge's wife Anne Truelove, of Ipswich. Another Emmanuel College name is to be found in No. 1154; it is almost as indecipherable as John S...dlove [?]. It

looks like Edw. Beinyer. Yet another Emmanuel College name is John Martin (No. 72), who is not easily identified, but may be the botanist of that name. Yet another Emmanuel man, Nathaniel Knowles, may be tentatively identified (No. 1162). He was admitted sizar July 4, 1709, and after 1715 became curate of Earls Barton, Northants, and (perhaps) vicar of Syston, Lincs. in 1717.

To end this list of identifiable owners, we should mention Philip Oddy. He was still at Magdalene College, Cambridge when one of Stillingfleet's books (No. 942) was published. This man wrote his name on the flyleaf, possibly after he had become rector, in 1708, of Clifton, Beds. He died in 1731. The owner is unlikely to be his son of the same name for he seems to have died in 1737 a couple of years after going up to Cambridge.

Many books have inscribed in them puzzling annotations or initials, and seemingly meaningless words like "Boss" (No. 319) or "Traff" (No. 861 with which is bound 101 and 1090, and No. 775) but most of these will have to be ignored here. A simple list of the decipherable names will have to suffice to end this catalogue of owners. The following volumes are listed in rough order of publication in order to help identify the owners: Nos. 470 (Parlus Armin); 98 (Brooke); 1022 (William and Thomas Knipe); 477 (J. Tembelin); 930 (Edward Walpole); 920 (Joannes Graverolti Namantici); 774 (Mr. Hulton); 559 (John Inett); 269-270 (Timotheus Moreton); 772 (D. S. Sibersma); 966 (Isaac Gregory); 87 (William Hamilton of Wishaw); 750 (Jo. Charles); 723 (Gydiatt, Kimb[olton?] Hunts); 31 (George Rugeley); 54 (bookplate of Gilbert Affleck); 467 (Thomas May); 582 (John Mercer); 822 (George Brigham); 548 (Elizabeth Bridy); and 229 (E. Smith).

Conclusions about ownership of the books

Although the factual information about ownership of books given in this preface is neither exhaustive nor completely verified, it seems possible to venture some generalizations about the role of various people in building the collection catalogued

in the following pages. First, it seems very likely that over 95% of the roughly 1500 volumes listed in this catalogue were brought to Niagara-on-the-Lake by Robert Addison on May 4th, 1792. But it would seem probable that he himself added no more than about 50 titles to the collection he presumably acquired from Richard Atkinson in 1781. Again, it seems on the evidence so far available that Atkinson contributed only about the same number to the collection he acquired at the death of William Beale in 1772. William Beale emerges as the major builder of the collection. Even before 1742, when he presumably took over Topping's collection, Beale had a substantially larger collection than Topping's. Of the 300 books printed before 1742 that have no indication of ownership in them, it would not be wildly speculative to assume that about a third belonged to Topping and two thirds to Beale, or to Beale and Atkinson combined. Such speculation might be tested by a more detailed analysis of the contents of the surviving collection than has been attempted here in this preface. And this is one of the main reasons for publishing this catalogue.

The catalogue makes available for the first time sufficient information for the scholar who is interested in the intellectual history of the 18th century to study the collection that Upper Canada's first missionary thought would be of use in a new society. Together with the preface, it provides enough information to encourage a scholar to investigate the intellectual climate in which William Beale carried out his duties in the Isle of Ely in the middle of the 18th century. It provides an opportunity to local historians in both the Isle of Ely and the Niagara peninsula to undertake some detailed investigation of individuals who, whether obscurely or not, contributed something to the development of a frontier society. It therefore seemed appropriate to publish it during the year in which Canada is celebrating its Centennial as a nation.

William J. Cameron

NOTES ON THE CATALOGUE

Some time in or after 1862, a bookplate was placed in most of the books in Robert Addison's library. It reads as follows:

Presented to the Rector of St. Mark's Church,
Niagara, and his successors in perpetuity, by the
heirs of the Reverend Robert Addison, late
incumbent. 1862.

Presumably at this time, a 28-page manuscript checklist of the library was also made, and it has remained the only guide to the collection for over one hundred years. As the entries are not in alphabetical order, and as each entry is of the most perfunctory kind, it was not possible to gauge accurately the contents of the collection. Nor was it possible to use the document as a finding-list, as the books were shelved in a completely arbitrary manner. Our first task therefore was to produce a manuscript catalogue on cards by means of which the books could be reshelved. This was completed more than a year ago and a xerox copy of it has been kept for convenience with the books since then.

A comparison of the 19th-century checklist and our rather imperfect short-title catalogue revealed that the 19th-century list had been compiled by one man dictating information to another. Spelling peculiarities in the text reveal that the person dictating spoke excellent French and was familiar with Latin but not Greek, and that the scribe made frequent blunders through mishearing. The comparison also revealed that more damage was done to the books before the mid-19th century than has been done since, for most of the imperfect and damaged books were already in that state at the time of the compilation of the MS checklist. The comparison also

revealed that very few books have disappeared in the past hundred years. For the record, a list of those not identified is here appended. (It is quite possible that we have overlooked the identification or have confused the book with one given a similar entry):

	Latin Bible	no date
	Church of England & Geneva	London 1662
[No. 1174?]	Discourse against separation	London 1707
	Mensterus Hypobolomaeus	London 1683
	New Testament	4° London 1776
[No. 491?]	Tracts	4° London 1680
	Zaroaster by Arnold	Nuremburg 1641
[c.f.Nos. 226-8]	Defence of Religion - Burnet v. 4	London 1737
	Dodwell on Abuse of Prayer	no date
	Hehlyns History of the Reformation	London 1674
	Hickes on Christian Priesthood	London 1700
[No. 632?]	Lelands Works	Dublin 1733
	Persius Satires Bond	Ams. 1670
	Rawlinson on Study of History	
	Vol. 1 & 2 & 2	London 1754
	Sparrow on the Com. Prayer	London 1722
	Stukeleys Discourses	London 1763
	Terence	London 1769
	Warner on Revelation	London 1755
	Geographia Dyonesii Wells	Oxfo 1709

The books have been roughly alphabetized in this list, but do not occur in that order in the original MS.

It soon became apparent (after re-shelving) that the collection had a character of its own that would make it a valuable research library for scholars

interested in 18th century intellectual history, and that the character of the collection obviously reflected the minds of those who had built it. We therefore decided to check our MS short-title catalogue against the reshelved books, and at the same time take notes about annotations on flyleaves and title pages of the books. As collaboration of two cataloguers always produces inconsistencies, we attempted at the same time to iron out as many errors as possible. After careful editorial work had been done (cross-referencing, determination of authorship, etc.) to prepare the MS for publication, yet another complete check of the collection was made. We are conscious that even more oversights, errors, and inconsistencies could be eliminated with yet another complete check, but the law of diminishing returns has had to operate.

Short-title cataloguing conventions

The method of listing the books in this catalogue is adapted from the practices first followed in William J. Cameron and Diana J. Carroll Short Title Catalogue of books printed in the British Isles, the British Colonies and the United States of America and of English books printed elsewhere 1701-1800 held in the libraries of the Australian Capital Territory, 2 volumes, Canberra, National Library of Australia, 1966. These practices were evolved to suit the special characteristics of English books printed in the 18th century (as is outlined in the preliminary pages of Cameron & Carroll) and were based on the practice of Mr. Donald Wing. However, the books in Robert Addison's library include a large number not printed in the 18th century or in English. It therefore seemed an excellent opportunity to test whether the techniques used in the Australian catalogue could be used for all printed books of the hand-printing era, no matter what the country of origin or the language. Certain small modifications were found to be necessary. It seems worthwhile outlining the principles here and briefly mentioning the modifications. First, the catalogue is divided into three sequences: 1) Anonymous and pseudonymous works are listed in a

TITLE SEQUENCE. Where the author has been determined, a cross-reference has been supplied to the entry in 2) the AUTHOR sequence. All books with a title-page attribution to an author will be found in this sequence. Books without a title page or in a form which renders them difficult to identify or describe are listed in 3) the APPENDIX. (This includes mutilated books or parts of books). Books found too late for inclusion in the numbered sequence were also placed in the Appendix (with cross-references from the other two sequences).

Author-statement

In the author sequence, a book will be found under its primary author, but cross-references are provided from the translator, editor, adapter, abridger, or any other secondary author. Where the primary author's name does not appear on the title page, the book should first be sought in the title sequence. If the primary author is given only by his initials, or if the author is a corporate one (e.g. London, City of) the book should first be sought under title. The title sequence thus serves as an embryonic dictionary of anonymous and pseudonymous works and is heavily indebted to such standard works as "Halkett & Laing" i.e. James Kennedy, W. A. Smith, and A. F. Johnson, edd. Dictionary of anonymous and pseudonymous literature, Edinburgh, Oliver & Boyd, 1926 (and supplements). To determine when a secondary author (translator or editor especially) becomes so important that he should be considered as the primary author is such a subjective decision, that we waive all authority in the matter. Our primary purpose is convenience, and we try to avoid problems by providing copious cross-references.

In the author sequence, the alphabetizing of authors' names has been simplified by entering each book under the family name its author was born with. This is especially useful for books printed before 1800 because of the extraordinary number of authors who bore titles at some time in their lives. Women are listed under their maiden name, wherever this is determinable. If this family name does not appear

on the title page, it is provided within square brackets. (There are exceptions, of course, for the period before family names became common and for kings, popes, etc. c.f. Nos. 100 and 263). After the family name comes one or more given or Christian names. If these do not appear on the title page, they are placed within square brackets. When the author's name is given on the title page in English or a non-inflected language, the spelling is exactly transcribed, as it helps often to identify the books more accurately. If it is in Latin, Greek, or other inflected languages, it is Anglicized (usually in the form given in the British Museum catalogue). For examples, see Nos. 1012-1026. The full form of a well-known author's name (such as Juvenal, Horace, Virgil, etc.) is not necessarily given unless there is a possibility of confusion with another author.

Authors are alphabetized according to their modern spelling even though several variants may occur from entry to entry (c.f. Blackall, Ofspring). In most cases the author-statement need consist only of the family name followed (after a comma) by the given name. However, if the book is ascribed on the title page to its author according to his title of honour, his alias, his pseudonym, or her married name (in the case of a woman), the precise form of that ascription is given after the simple author-statement. Where several titles are given or where the pseudonym is of inordinate length, only one title or an abbreviated pseudonym is given. Nevertheless, whatever is given is precisely transcribed from the title page and any additions or explanations provided in square brackets. Omissions may be indicated by three dots. (c.f. Nos. 333, 374). A cross reference to the family name is always provided from this second part of the author-statement when the family name does not appear on the title page. False attributions (c.f. Thomas Betterton) are also corrected by putting the true author in square brackets before the title-page attribution.

A third part of the author-statement is sometimes necessary, for title pages frequently supply the name of a translator, compiler, or editor, but not the name of

the original, or primary author. In some cases, the secondary author is named elsewhere in the book (e.g. at the end of the preface). In such cases, his name may be supplied in the entry within square brackets. Where a secondary author is determinable, he (or she) is named in the author-statement after the abbreviation "trans." or "ed." Cross-references from the secondary author's name in the author sequence then help to identify his work elsewhere in the catalogue. The provision of information about secondary authors in the author-statement is a distinct aid in identifying books with similar title pages and in distinguishing one edition of a work (especially of Shakespeare, and of Latin and Greek classics) from another. Collaborators, continuers, and commentators are named by putting their names after the word "and" instead of "trans." or "ed."

The form of the entry

Each entry beneath the author-statement consists of 4 sections:

- (a) short title, edition, and number of volumes
- (b) imprint and date
- (c) format and references to standard bibliographies
- (d) notes.

In the short-title part of the entry, the first few words of the title are given exactly as they occur on the title page or its equivalent except that capitals, italics, and similar accidentals are ignored. The number of words given is the minimum required to distinguish the book from any other with a similar title by the same author. No attempt is made to indicate the contents of the book or to make the short title meaningful. Identification, not description, is the aim of short-title cataloguing. When the first few words of a title are extremely common (e.g. A Sermon preach'd . . .), and the words that follow are also very common, ellipsis has been employed. But any omission from the title is indicated by three dots. (Sermons are most readily distinguished by the date they were delivered, not by place, so wherever

possible the date as it occurs on the title page is used in the entry.)

When more than one title page occurs in a book, the English title is preferred to the foreign language one, the general title page is preferred to a secondary one (such as the volume title page in a multi-volume book), and a letterpress title page is preferred to an engraved one. Any peculiarities are reported in the notes.

All terms used on the title page to distinguish bibliographically different states, issues, or editions (such as "impression", "issue", "edition", "second time imprinted", and foreign language equivalents are conventionalized to the abbreviation "edn." if they do in fact help to distinguish bibliographically distinct books. If the information is found in the volume in a place other than the title page it is supplied in square brackets.

Each "bibliographically distinct volume" is given a separate entry unless the short-title catalogue entry is identical in all respects except volume number. Wherever possible, the total number of volumes is given; the information is given in square brackets if it does not appear on the title page. If the entry applies only to some volumes in a multi-volume book, those volumes are then distinguished by adding the information in conventionalized form after the total number of volumes. All terms such as "tome", "volume", "part", and their foreign language equivalents are conventionalized to the abbreviation "vol." or "vols." if they in fact help to identify bibliographically distinct volumes. (As defined in C&C, these are books, pamphlets, and other printed items that were conceived and printed as a single entity. A simple definition in physical terms is a sheet or sheets of printed paper distinguished by a fresh series of signatures and pagination preceded by a title page or its equivalent.) When the separate volumes of a multi-volume work differ in author, short title, edition, imprint, date, or format (at least in the short-title catalogue entry) they are given a separate entry. When no title page or its equivalent is present, or when a fresh series of signatures or pagination occurs for material that is obviously part of a larger volume (e.g. appendixes or supplementary material that was obviously not

intended to be published separately) no separate entry is provided. Bibliographically distinct volumes bound together within one binding are, as indicated in the preface, given separate entries. (About 30 bound volumes containing more than one "bibliographically distinct volume" have not been mentioned in the preface.)

Imprint and date

Imprints have been abbreviated by omission of words not required to identify the relationship of the item to the men and women mentioned in the imprint. Capitals, italics, black-letter, and other accidentals are converted to lower-case roman type except where modern convention requires a capital letter. The exact punctuation is preserved. (Where a phrase containing punctuation is omitted, the punctuation after the omitted words is preserved, not the punctuation before.) Place of publication is omitted if it is London. (This convention is carried over from Wing, and should probably be changed for any catalogue in which non-British books are more numerous than British ones. This modification could not be made in this catalogue in the time available to us during the final checking of the books.) The word "Printed" is omitted if the omission does not create ambiguities; addresses of men and women named in the imprint are omitted, except when the town differs from the place of publication; but no name given in the imprint is omitted (as was done in C&C). If no place of publication is mentioned on the title page, square brackets are supplied before the imprint to indicate the fact and to avoid possible ambiguity with entries in which the place of publication is London. The date in the imprint or colophon is conventionalized to arabic numerals unless it differentiates two otherwise identical entries.

Format and bibliographical references

The format is so important in distinguishing between editions that great care has been exercised in determining it. The increased use in the 18th century of wove paper and unusual sizes of paper sometimes makes it difficult to determine the

size of the original sheet, and hence the folding of it. The format is never an indication of the size or shape of the volume; it is always an indication of how the original sheet of printed paper was folded. Half-sheets in fours are thus entered as 8°. Gatherings of six sheets in twelves are entered as fol.

Only a few standard bibliographies have been used for reference purposes because of the smallness of the collection. References are as follows:

- C&C William J. Cameron and Diana J. Carroll.
Short Title Catalogue of Books printed in the
British Isles, the British Colonies and the
United States of America and of English Books
printed elsewhere 1701-1800 held in the libraries
of the Australian Capital Territory. 2 vols.
Canberra: National Library of Australia, 1966.
- Madan Falconer Madan. Oxford Books. A Bibliography of
printed works relating to the University and City
of Oxford or printed or published there. 3 vols.
Oxford: Clarendon Press, 1895-1931. [Books 1468-
1680 only]
- STC A. W. Pollard and G. R. Redgrave. A Short-
title Catalogue of Books printed in England,
Scotland and Ireland and of English Books printed
abroad 1475-1640. London: The Bibliographical
Society, 1956. (Lithographic reprint of 1926 edition)
- Willems Alphonse Willems. Les Elzevier. Histoire et Annales
typographiques. Nieuwkoop: B. de Graaf, 1962
(photomechanical reprint of the Brussels edition,
1880).

Wing Donald Wing. Short-title Catalogue of Books printed in England, Scotland, Ireland, Wales, and British America and of English Books printed in other countries 1641-1700. 3 vols. New York: For the Index Society by Columbia University Press, 1945-1951.

Possible corrections to these books are passed over silently (c.f. entries under Sale, George) unless ambiguity may occur.

Notes

Notes are kept to a minimum, and are used only to prevent ambiguity and avoid false identification. No attempt has been made to supply information about the contents of the books catalogued, nor to distinguish between authors of the same name (e.g. Thomas Burnet or Samuel Johnson). The catalogue includes MSS, periodicals, broadsides, and all kinds of printed matter before 1791. The Appendix was designed to be used to list material that is not easily described by the short-title cataloguing conventions outlined above. It also contains items that we were forced to recatalogue because of errors in our original work. These errors account for the following missing entries:

34	479
50	501
361	633
380	679
381	1108

PART I

TITLES OF ANONYMOUS AND PSEUDONYMOUS BOOKS, AND BOOKS OF MULTIPLE OR INDETERMINATE AUTHORSHIP.

- An ACCOUNT of the life of
Mr. Richard Savage.
See JOHNSON, Samuel.
1. [].
An account of the proceedings against
the rebels. 3rd edn.
For Andrew Bell; and J Baker, and
Tho. Warner. 1716.
8°.
- An ACCOUNT of the proceedings of
the British.
See APPENDIX, 1202.
- The ACTOR: or, a treatise.
See HILL, Aaron.
2. [].
Advice to, and considerations for
the electors. 2nd edn.
Printed, and sold by R. Burleigh.
1715.
8°.
3. [].
An affectionate address to prisoners
for debt.
By M. Downing. 1742.
12mo.
- The AGREEMENT of the customs.
See TOLAND, John.
- The ALLIANCE between church and
state.
See Warburton, William.
- An ANALYSIS of the philosophical
works of the late Lord Viscount
Bolingbroke.
See Church, Thomas.
- ANGLIAE RUINA.
See RYVES, Bruno.
- ANNOTATIONS upon the two foregoing.
See MORE, Henry.
- The ANNUAL register.
See BURKE, Edmund.
4. [].
An answer from a country parson.
For Bernard Lintott. [1711.]
8°.
- An ANSWER to some objections against
positive.
See APPENDIX, 1163.
5. [].
An answer to the arguments in the
Lord Bishop of Oxford's speech.
Printed, 1710.
8°.
- An ANSWER to the dissenters pleas.
See BENNET, Thomas.
- An ANSWER to the letter to
Dr. Waterland.
See MARCUS, Moses.
6. [].
An answer to the plea for human
reason.
For J. Roberts. 1731.
8°.
- ARTICLES agreed upon by the
archbishops.
See APPENDIX, 1164.
7. [].
The athanasian creed.
For John Crownfield, and sold by
Cornelius Crownfield, Printer to
the University of Cambridge. 1735.
8°.
8. [].
Authentic memoirs concerning the
Portuguese inquisition.
For W. Sandby. 1761.
8°.
- The BEST ANSWER ever was made.
See LESLIE, Charles.
- BEST of all being.
See LESLIE, Charles.
- The BIBLE.
See APPENDIX, 1165.

- The BOOK of common prayer.
See APPENDIX, 1166.
9. [].
The book of common prayer.
Oxford, by W. Jackson and A. Hamilton:
and sold by W. Dawson, London. 1783.
fol.
10. [].
The book of common prayer.
Oxford, at the Clarendon Press, by W.
Jackson and A. Hamilton: and sold
by W. Dawson, London. 1791.
12mo.
11. []. trans.
Simon Patrick.
The book of psalms paraphras'd.
[2 vols.]
By M. Flesher, for R. Royston, 1680.
8°. Wing B2538.
- The BOOKE of psalmes.
See APPENDIX, 1167.
12. []. The author of
The Dangerous Imposture of Quakerism.
A brief answer to a pamphlet, entituled,
The Folly of a Libeller.
[1699?]
8°. Title-page missing? Part of Wing D198?
- A BRIEF EXAMINATION of the Rev. Mr.
Warburton's Divine legation.
See MORGAN, Thomas.
- A brief REPRESENTATION of the cruel.
See NEWTON, William.
- The BRITONS and Saxons not converted.
See SMITH, George.
- CALUMNY no conviction.
See JACKSON, John.
- The CASE of impropriations.
See KENNETT, White.
- The CASE of the Church of England.
See PARKER, Samuel.
- A CATALOGUE of the royal and noble
authors.
See WALPOLE, Horace.
- CATO'S letters.
See TRENCHARD, John.
- A CAVEAT against seditious
malecontents.
See NEWTON, William.
- CERTAIN PROPOSITIONS, by which the
doctrine.
See FOWLER, Edward.
- The CHARACTER of a primitive
bishop.
See PITTIS, Joseph.
- CHARACTERISTICS of the present
political state.
See WALLACE, Robert.
- The CHARGE of schism continued.
See NORRIS, John.
- A CLEAR ACCOUNT of the ancient
episcopacy.
See BOYSE, Joseph.
- The CLERGYMAN'S companion.
See W J
- The CLERGY-MAN'S vade-mecum.
See JOHNSON, John.
- A COLLECTION of letters written
by the kings.
See CHARLES I.
- A COLLECTION of poems. 1789.
See EDKINS, Joshua, ed.
- A COLLECTION of some principles
in the Church of Rome.
See APPENDIX, 1168.
13. [].
Collections of passages referr'd
to by Dr. Henry Sacheverell.
Printed 1710.
8°.
14. [].
A compleat collection of all the
protests made in the House of
Lords, from 1641 to...June 1747.
Printed, and sold by G. Smith.
1747.
12mo.
- The CONDUCT of the allies.
See SWIFT, Jonathan.

15. []. A natural
born subject.
The constitution, laws and govern-
ment, of England.
Printed. 1709.
8°.
16. [].
Constitvtions and canons ecclesiasti-
call.
By Robert Barker. 1604.
4°. STC 10071.
- The CONTEMPT of the clergy
considered.
See HILDROP, John.
- CONTINUATION des essais de morale.
See NICOLE, Pierre.
- A CONTINUATION of the friendly
debate.
See APPENDIX, 1228.
- A COPY of some papers past at
Oxford.
See HAMMOND, Henry.
- The COUNTERMINE.
See NALSON, John.
- The CRAFTSMAN.
See AMHURST, Nicholas.
- The CREED of Mr. Hobbes.
See TENISON, Thomas.
- A CRITICAL HISTORY of the
administration of Sr Robert
Walpole.
See RALPH, James.
- A CRITICAL INQUIRY into the
opinions and practice.
See TOWNE, John.
- The CURE of schism.
See L C
17. [].
The curse of popery.
For John Baker, 1716.
8°.
18. [].
The dangerous imposture of
Quakerism.
For A. Baldwin. 1699.
8°. Wing D198?
19. [].
A defence of natural and revealed
religion. 4 vols.
For Arthur Bettesworth and Charles
Hitch. 1737.
8°.
- A DEFENCE of the exposition of the
doctrine.
See WAKE, William.
- A DEFENCE of the letter to Dr
Waterland.
See MIDDLETON, Conyers.
- A DEFENCE of the plea for human
reason.
See JACKSON, John.
- A DIALOGUE between Timothy and
Philatheus.
See OLDISWORTH, William.
20. [].
A dialogue betwixt a presbyterian
minister and a gentleman.
For George Sawbridge. 1704.
12mo.
- A DISCOURSE about church-unity.
See SHERLOCK, William.
- A DISCOURSE concerning the
certainty.
See COWARD, William.
21. [].
A discourse of the descent of the
man-Christ Jesus.
By T. Mead, for John Wyat. 1706.
8°.
- A DISCOURSE upon grants and
resumptions.
See DAVENANT, Charles.
- The DISSENTERS represented.
See DORRINGTON, Theophilus.
- DIVINE DIALOGUES.
See MORE, Henry.
- The DOCTRINE of the church of
England.
See SMITH, John.
- The DOCTRINES controverted between
papists.
See EDWARDS, John.

The DUTY and obligation of the clergy.

See NEWTON, William.

Εἰκὼν Βασιλική.

See GAUDEN, John.

ELEMENTS of tacticks.

See SALTEN.

The ENGLISHMAN directed.

See WESTON, Edward.

An ENQUIRY after happiness.

See LUCAS, Richard.

An ENQUIRY into the life and writings of Homer.

See BLACKWELL, Thomas.

An ENQUIRY into the nature of the human soul.

See BAXTER, Andrew.

The ENTHUSIASM of methodists and papists compared.

See LAVINGTON, George.

An ESSAY for a new translation of the Bible.

See Le Cène, Charles.

An ESSAY for allaying the animosities.

See PLATTS, John.

An ESSAY on inspiration.

See BAYLY, Benjamin.

An ESTIMATE of the manners and principles.

See BROWN, John.

Evphormionis Lvsinini Satyricon.

See APPENDIX, 1186.

22. []. A Society of Gentlemen.
The evangelical history of our Lord.
2 vols. Vol. II.
For J. Newbery; and B. Collins in Salisbury. 1757.
8°.

23. []. A lay-hand.
The excellency and beauty of the church of England.
By J. Bettenham for the author: and sold by Stephen Austen. 1734.
8°.

24. [].
An exercise against lying.
For B. Dod. 1752.
12mo.

25. [].
An exhortation to chastity.
For B. Dod. 1750.
12mo.

An EXPOSITION of the doctrine.
See WAKE, William.

The finishing STROKE. Being a vindication.
See LESLIE, Charles.

- p 26. [].
A fourth defense of an argument made use of in a letter to Mr Dodwel.
By W.B. for James Knapton. 1708.
8°.

FREE and impartial CONSIDERATIONS.
See WHITE, John.

A FRIENDLY DEBATE.
See PATRICK, Symon.

A FRIENDLY EPISTLE.
See DEFOE, Daniel.

A FULL and compleat answer to the capital errors.
See APPENDIX, 1169.

A FURTHER INQUIRY into the right of appeal.
See CHAPMAN, Thomas.

The GAZETTEER'S.
See EACHARD, Lawrence.

A GENTLEMAN'S RELIGION.
See SYNGE, Edward.

The GENUINE EPISTLES of the apostolical fathers.
See BARNABAS.

GRAECAE GRAMMATICES rudimenta.
See BUSBY, Richard.

HEAVEN open to all men.
See CUPPE, Pierre.

HERACLITUS ridens.
See FLATMAN, Thomas.

- The HEREDITARY right.
See HARBIN, George.
- HIGH-CHURCH displayed.
See TOLAND, John.
- HISTOIRE de l'admirable Don Quixote.
See CERVANTES SAAVEDRA,
Miguel de.
- An HISTORICAL and critical account
of Hugh Peters.
See HARRIS, William.
- HISTORICAL memoirs on the reigns.
See OSBORN, Francis.
- The HISTORY and description of
the Isle of Man.
See WALDRON, George.
- The HISTORY of the life and times
of Cardinal Wolsey.
See GROVE, Joseph.
27. [].
The history of the mitre and purse.
2nd edn.
For J. Morphew. 1714.
8°. C&C 626.
28. [].
The history of the mitre and purse
continued. 2nd edn.
For John Morphew. 1714.
8°.
29. [].
The history of the revolutions of
Genoa. 3 vols.
For R. Griffiths. 1751.
12mo.
- HUMANE life.
See LUCAS, Richard.
- An IMPARTIAL examination of the
...Bishop of Lincoln's.
See CURLL, Edmund.
- The INDEPENDENT Whig.
See GORDON, Thomas.
- INDEX pocticus, commonstraps.
See APPENDIX, 1206.
- An INDEX to the sermons
published.
See LETSOME, Sampson.
- An INQUIRY into the miscarriages.
See POVEY, Charles.
- An INQUIRY into the right of appeal.
See CHAPMAN, Thomas.
30. [].
Institutio Graecae grammatices
compendiaria.
Excuderunt S. Buckley & M. & T.
Longman. 1755.
8°.
- The INTELLIGENCER.
See SHERIDAN, Thomas.
- The JESUIT-CABAL farther opened.
See CHAPMAN, John.
- A JOURNEY through England.
See? MACKY, John.
- The JUDGMENT of whole kingdoms.
See DEFOE, Daniel.
- Της Καὶνης Διαθήκης
See APPENDIX, 1170.
31. [].
Της Καὶνης Διαθήκης
Excudebat Eliz. Kedmayne, 1705.
12mo.
32. [].
Της Καὶνης Διαθήκης
Impensis J. & F. Rivington, T.
Longman, T. Cadell, & E. Johnston.
1775.
12mo.
- The LADIES calling.
See APPENDIX, 1182.
33. []. By a
gentleman of the law.
The law of testaments and last wills.
In the Savoy: by Henry Lintot,
(assignee of Edw. Sayer) for
J. Osborn. 1744.
8°.
34. Entry Cancelled.
- A LETTER to his old dear friend R.L.
See EACHARD, John.
- A LETTER to Mr Fleetwood.
See APPENDIX, 1215.

- A LETTER to the author of A further inquiry.
See SMITH, John.
- LETTERS written to and for particular friends.
See RICHARDSON, Samuel.
- LEXICON Graeco-Latinum.
See SCAPULA, Joannes.
- The LIFE of our blessed lord.
See APPENDIX, 1171.
- The LIFE of Richard Nash.
See GOLDSMITH, Oliver.
- LILY'S rules construed.
See APPENDIX, 1221.
- A LIST of the by-laws.
See LONDON, City of.
- LITERAE pseudo-senatus Anglicani Cromwellii.
See MILTON, John.
35. [].
The lives of the ancient philosophers.
For John Nicholson, and Tho. Newborough. 1702.
8°.
- LUX orientalis.
See GLANVILL, Joseph.
- MEMOIRS: containing the lives.
See AMORY, Thomas.
- MEMOIRS of Mrs. Anne Oldfield.
See OLDYS, William.
- MEMOIRS of the life and ministerial conduct.
See MALLOCH, David.
- MEMOIRS of the life and writings of...John Jackson.
See SUTTON, John.
36. [].
A memorial for the setting up charity-schools universally in England and Wales.
Caption title, dated June 6, 1710.
Brs. (printed both sides).
- MICRO-chronicon.
See WHARTON, Sir George.
- MISCELLANIES in prose and verse.
See SWIFT, Jonathan.
- MR. HOBBS'S state of nature.
See EACHARD, John.
- MR. JOHN MILTON'S character of the long parliament.
See TYRRELL, James.
- The MODERN part of the universal history.
See SALE, George.
37. [].
Modern pleas for schism and infidelity, review'd.
Printed; and sold by John Morphew. 1715.
8°.
- A MODEST plea for the clergy.
See ADDISON, Lancelot.
- MORAL and political dialogues.
See HURD, Richard.
- MORAL essays.
See NICOLE, Pierre.
- MOSES and Aaron.
See WOMOCK, Laurence.
38. [].
Musarum Anglicanarum. 4th edn. [vols.] Vols. I-II.
Ex officina Jacobi Tonson, & Johannis Watts. 1721.
12mo.
- The MYSTERY of phanaticism.
See B A
- NATURAL reflections upon the present debates.
See LESLIE, Charles.
- NECK or nothing: in a letter.
See DUNTUN, John.
39. []. trans. [].
The new testament.
By John Baskett, and by the assigns of Thomas Newcomb, and Henry Hills, deceas'd. 1716.
4°.
- A NEW THEORY of the earth.
See APPENDIX, 1252.

NEWS from the dead: or, the monthly packet.

See BERINGTON, Thomas.

40. []. trans. M[]
Martin. ed. D[avid] Durand.
Le nouveau testament. New edn.
Chez J. Nourse, P. Vaillant, &
E. Johnson. 1772.
12mo.

Le NOVVEAV TESTAMENT.

See APPENDIX, 1172.

NOVVUM Jesv Christi testamentvm.

See APPENDIX, 1173.

OBSERVATIONS on the conversion and apostleship of St. Paul.

See LYTTTELTON, George.

OF EDUCATION.

See WALKER, Obadiah.

OF THE USE and abuse of parliaments.

See SIDNEY, Algernon.

OFFICIA de SS. Eucharistiae sacramento.

See JESUS, Society of.

The OLD PATHS restored.

See MATHER, Cotton.

OPHIOMACHES.

See SKELTON, Philip.

The OPINION of an eminent lawyer.

See HURD, Richard.

The PARABLE of the pilgrim.

See APPENDIX, 1229.

A PARALLEL of the doctrine of the pagans.

See BOYER, Pierre.

A PARAPHRASE and annotations upon... St. Paul.

See WALKER, Obadiah.

PAROCHIAL PASTURAGE.

See HUNT, Brian.

The PENITENTIAL DISCIPLINE of the primitive church.

See MARSHALL, Nathaniel.

41. [].
A plea for divine revelation.
For James Roberts. 1731.
8°.

A PLEA for humane reason.
See JACKSON, John.

42. [].
Popery always the same.
By J. Oliver; and sold by B. Dod.
1746.
8°.

POPERY not founded on scripture.
See TENISON, Thomas.

The PRACTICE of the spiritual.
See CONSETT, Henry.

43. [].
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By H.P. for William and John Innys,
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For Thomas Dring, 1685.
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For Richard Smith. 1714.
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A thanksgiving sermon for our
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[n.d.]
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For R. Bonwicke, W. Freeman, T.
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S. Manship, J. Nicholson, R.
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The Irish historical library.
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The charge of schism continued.
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Ipswich; and M. Cooper. 1746.
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- P 1125. WHITE, John.
The third and last letter to a
gentleman dissenting. 2nd edn.
For C. Davis; W. Craighton at
Ipswich; and M. Cooper. 1745.
8°.
1126. WHITE, John.
Three letters.
For C. Davis, and W. Craighton at
Ipswich. 1748.
8°.
1127. WHITE, Joseph.
Sermons preached before the University
of Oxford, 2nd edn.
For G.G.J. and J. Robinson. 1785.
8°.
1128. WHITEHEAD, Paul. ed. Edward Thompson.
The poems and miscellaneous
compositions.
For G. Kearsley, and J. Ridley. 1777.
4°.

1129. WILDER, John.
Fifteen sermons.
Oxford: by L. Lichfield, for the
author. [n.d.]
8°.
1130. WILDER, John.
Fifteen sermons. [vols.]
Vol. II.
Oxford, at the theatre for the
Author. 1741.
8°.
1131. WILKINS, John.
A discourse concerning the gift
of prayer.
For J. Lawrence; and A. Churchil.
1690.
8°. Wing W2184.
1132. WILKINS, John.
Ecclesiastes. 7th edn.
For J. Lawrence; and A. and J.
Churchill. 1693.
8°. Wing W2195.
1133. [WILKINS,] John, Bishop of Chester.
Of the principles and duties of
natural religion.
By A. Maxwell, for T. Basset, H.
Brome, R. Chiswell, 1675.
8°. Wing W2204.
1134. WILKINS, John.
Of the principles and duties of
natural religion. 7th edn.
For R. Bonwicke, W. Freeman,
Tim. Goodwin, J. Walthoe, M.
Wotton, S. Manship, B. Tooke,
J. Nicholson, J. Sprint, D.
Midwinter, R. Parker, R. Smith,
G. Conyers, T. Ballard, and
B. Cowse. 1715.
8°.
1135. WILKINS, John.
Sermons. 2nd edn.
By A.M. and R.R. for John
Gellibrand, 1680.
8°. Wing W2214.
1136. WILKINSON, John, and John Kitchin.
A treatise collected out of the
statutes.
For W. Lee, D. Pakeman, R. Best,
and G. Bedell. 1651.
8°. Wing W2245.
- WILLIAMS, Daniel, trans.
See LE COURAYER, Peter
Francis.
1137. [WILLIAMS, William].
Some thoughts on Christianity as
Old as the Creation.
For James, John, and Paul Knapton;
and Benjamin Smithurst in
Plymouth. 1734.
8°.
- WILLIS, Browne, ed.
See ECTON, John.
1138. [WILLIS,] Richard, Bishop of
Glocester.
The way to stable and quiet times.
For Matthew Wotton. 1715.
8°.
1139. WILLIS, Thomas.
Pathologiae cerebri, et nervosi
generis specimen. 4th edn.
Typis S. Roycroft; impensis Jo.
Martyn, 1678.
12mo. Wing W2843 has a variant
imprint.
1140. WILLYMOTT, William.
The peculiar use and signification
of certain words. 2nd edn.
Cambridge: By the University
printers for R. Bonwick, W.
Freeman, Tim. Goodwin, M. Wotton,
J. Walthoe, S. Manship, J.
Nicholson, R. Parker, B. Tooke,
and R. Smith. 1713.
8°.
1141. WILLYMOTT, William.
The peculiar use and signification
of certain words. 6th edn.
Eton, for J. and T. Pote. Also in
London, for S. Crowder, and B.
Law. 1767.
8°.
1142. WILSON, Thomas. ed. Jacob
Bourdillon.
Les vérités et les devoirs du
christianisme.
A Basle, chez Jean Rodolphe Im-Hof
et fils, 1774.
12mo.
3 copies.
1143. WITHERS, John.
The Whigs vindicated. 5th edn.
For John Clark. 1715.
8°.
1144. WOLLASTON, [William]. ed. []
A compendious view of the religion
of nature delineated. 2nd edn.
For Thomas Trye. 1737.
8°.

1145. [WOLLASTON, William].
The religion of nature delineated.
By S. Palmer, and sold by B.
Lintott, W. and J. Innys, J.
Osborn, J. Batley, and T. Longman.
1725.
4°.
1146. WOLSELEY, Sir Charles.
The reasonableness of scripture-
belief.
By T.R. & N.T. for Nathaniel
Ponder, 1672.
8°. Wing W3313.
1147. [WOMOCK, Laurence] The author of
the Examination of Tilenus...
Moses and Aaron; the king and the
priest.
By A. Maxwell for R. Clavel. 1675.
4°. Wing W3346.
1148. WOOD, Thomas.
An institute of the laws of
England. 3rd edn.
In the Savoy: by E. and R. Nutt
and R. Gosling, (assigns of E.
Sayer) for Richard Sare. 1724.
fol.
1149. WOODWARD, Josiah.
The baseness and perniciousness
of the sin of slandering and
backbiting. 6th edn.
For B. Dod. 1748.
12mo.
1150. WOODWARD, Josiah.
A dissuasive from gaming. 2nd edn.
For B. Dod. [n.d.]
12mo.
1151. WOODWARD, Josiah.
A dissuasive from the sin of
drunkenness. New edn.
For B. Dod. 1753.
12mo.
1152. [WOODWARD, Josiah].
A serious reflection on the
grievous scandal.
For B. Dod. 1745.
12mo.
- WORCESTER, Bishop of.
See STILLINGFLEET, Edward.
- WORTHINGTON, John, ed.
See MEDE, Joseph.
- WORTHINGTON, John, ed.
See MORE, Henry.
- WORTHINGTON, John, ed.
See SMITH, John.
- WOTTON, William, trans.
See DUPIN, Louis Ellis.
1153. WOTTON, William.
A discourse concerning the
confusion of languages at Babel.
For J. Roberts. 1732.
8°.
1154. WOTTON, William.
Reflections upon ancient and modern
learning.
By J. Leake, for Peter Buck, 1694.
8°. Wing W3658.
- WRIGHT, Samuel.
See also LELAND, John.
1155. XENOPHON. ed. Joannis Leunclavius.
Ξενοφώντος Κυρου παιδείας.
Typis Gul. Redmayne, prostant apud
B. Tooke; M. Atkins; T. Varnham,
& J. Osborn, 1713.
8°.
1156. XENOPHON. trans. Edward Spelman.
The expedition of Cyrus. 2 vols.
For Richard Wellington. 1742.
8°.
1157. XERES, John.
An address to the Jews.
By J. Heptinstall, for Anthony
Barker, 1710.
8°.
1158. YARDLEY, Edward.
An eucharistical office for the
devout.
For the author. 1727.
8°.
1159. YARDLEY, Edward.
The rational communicant.
For W. and J. Innys; and E. Jeffery,
Cambridge. 1728.
8°.
- YORICK, pseud.
See STERNE, Laurence.
- YORK, Archbishop of.
See SHARP, John.

1160. [YORKE, Charles, Lord Morden].
Some considerations on the law
of forfeiture. 3rd edn.
For J. and J. Rivington. 1748.
8°.

1161. YOUNG, E[dward].
A vindication of providence.
4th edn.
For T. Worrall. 1729.
8°.

1162. ZANCHIUS, Hieron.
Hieron. Zanchii, de religione
christiana, fides.
Nevstadii Palatinorvm, apud haeredes
Wilhelmi Harnisii. 1601.
8°.

APPENDIX

DAMAGED, IMPERFECT, AND IMPERFECTLY IDENTIFIED BOOKS --

AND BOOKS DISCOVERED TOO LATE TO BE INCLUDED IN PARTS I AND II

- | | |
|--|---|
| <p>1163. [].
An answer to some objections
against positive institutions
in religion.
For R. Hett. 1734.
8°.</p> | <p>1172. [] ed. Augustin
Marlorat.
Le novveav testament.
A Geneve, pour Emeran le Melay.
1577.
16mo.</p> |
| <p>1164. [].
Articles agreed upon by the arch-
bishops and bishops.
By Charles Bill, and the
executrix of Thomas Newcombe.
1708.
4°.</p> | <p>1173. [].
Novvm Jesv Christi testamentvm.
[] Apud Franciscvm du Bois.
1613.
12mo.
Title page covered by bookplate.</p> |
| <p>1165. [].
The bible.
By the deputies of Christopher
Barker. 1599.
4°. STC 2179.</p> | <p>1174. [].
A seasonable question fully discussed.
[Late 17th c.?
8°.
Title page missing.</p> |
| <p>1166. [].
[The book of common prayer]
4°.
Bound with Bible 1599.</p> | <p>1175. [].
A sermon preached before the house
of peers.
[1665 or 1666]
4°.
Title page missing.</p> |
| <p>1167. [].
The booke of psalmes.
For the company of stationers.
1639.
4°. STC 2684.</p> | <p>1176. [].
A short introduction of grammar.
For Roger Norton. 1715.
8°.
Title page missing.</p> |
| <p>1168. [].
A collection of some principles
in the Church of Rome.
[1680's or later.]
8°.
Title page missing.</p> | <p>1177. [].
Symboli apostolici, et precatationis.
Oxonii, typis L. Lichfield, & H.
Hall. Impensis Fran: Oxlad
Senioris, 1673.
8°.</p> |
| <p>1169. [] ed. M[artin] Madan.
A full and compleat answer to the
capital errors.
For Edward Dilly. 1763.
8°.</p> | <p>1178. [].
Three letters concerning the present
state of Italy.
[London] printed 1688.
8°. Wing B5931. (not by Burnet)</p> |
| <p>1170. [].
[Της Καινης Διαθηκης.(?)
Greek new testament, pp. 340-456
and index only. i.e. Acta
Apostolarum etc]
12mo.
Title page missing.</p> | <p>1179. [].
The true nature and pernicious
consequences of canting about
religion.
[1699?]
8°.
Title page missing.</p> |
| <p>1171. [].
The life of our blessed lord and
saviour.
[Late 18th c. edn. in 'parts'.]
4°.
Title page missing.</p> | <p>1180. [].
A true notion of the worship of God.
By T.R. and N.T. for Richard
Thrale. 1673.
8°.</p> |

1181. [ABERNETHY, John].
[Sermons Vol. II 1751?]
8°. Title page missing (c.f. No. 59)
1182. [ALLESTREE, Richard].
The ladies calling.
Oxford, at the theater. 1673.
12mo. Wing A1141. Madan 2961.
Title page missing.
1183. APHTHONIUS.
Progymnasmata.
17th century edn.
8°. Title page missing.
1184. ARNOT, Andrew.
A detection of injurious reasons.
2 vols. Vol. II.
[Philadelphia?] Printed 1755.
8°. Vol. I: title page missing.
1185. AROUET DE VOLTAIRE, François Marie.
trans. [] ed. [Tobias
George] Smollett.
The works. [25 vols. Vol. XII
i.e. Vol. I of the dramatic works.]
For J. Newbery, R. Baldwin, etc.
1761-5.
12mo. Title page and preliminaries
missing.
1186. [BARCLAY, John].
Evphormionis Lvsinini Satyricon.
Leydae ex officina Iacobi Marci,
1619.
12mo.
1187. BENNET, Tho[mas].
An answer to Mr. Shepherd's
considerations. 2nd edn.
Cambridge: at the University-Press,
for Edmund Jeffery, and James
Knapton, London, 1704.
8°.
1188. BENNET, Tho[mas].
A defence of the discourse of
schism. 2nd edn.
Cambridge: at the University-Press,
for Edmund Jeffery, and James
Knapton, London, 1704.
8°.
1189. BENTLEY, Richard.
A sermon upon popery.
Cambridge: at the University-Press,
for Cornelius Crownfield; and sold
by John Morphew, London, 1715.
8°. C&C 2019.
1190. BISSE, Tho[mas].
A rationale on cathedral worship.
2nd edn.
For W. and J. Innys. 1721.
8°.
1191. BOETHIUS. ed. Peter Bertius.
[De Consolatione Philosophiae]
Leyden? or Amsterdam? 1620's?
16mo. Title page missing.
1192. BOYLE, Robert.
The origine of formes and qualities.
Oxford, by H. Hall, for Ric: Davis,
1666.
8°. Wing B4014. Madan 2739.
Title page missing.
1193. BULL, George.
[Sermons].
8°. Leaves D4-8, E-M⁴, N1-3, P8, Q-S⁸,
T1, Ff-L1⁸, Mm1-6 are bound together
to form a collection of the sermons.
1194. CAVE, William.
Antiquitates apostolicae: or, the
lives.
By M. Flesher, for R. Royston,
1684.
fol. Wing C1589.
1195. CHURCH, Thomas.
An appeal to the serious.
For John and James Rivington. 1751.
8°.
1196. CICERO. ed. Dionysius Lambini.
M. Tullii Ciceronis opera omnia.
[2? vols. Vol. I]
[An edn., (certainly between 1581
and 1590) of twelve of the Orations.]
8°. Title page missing.
1197. [CLAYTON] Robert, Bishop of Clogher.
Letters which passed.
By W. Bowyer, and sold by R. Baldwin
and M. Cooper. 1756.
8°.
1198. CLAYTON, Robert.
A vindication of the histories of
the old and new testament. [3 vols.]
Vol. III.
Dublin, printed, London, reprinted
for W. Bowyer; and sold by R.
Baldwin, and M. Cooper. 1758.
8°.

1199. [DEFOE, Daniel] The author of the True Born English-man. A true collection of the writings. Printed. 1703. 8°. C&C 3290. Title page and some preliminaries missing.
1200. DODWELL, William. A free answer to Dr. Middleton's Free Inquiry. For S. Birt: and sold by R. Clements, J. Fletcher, and J. Barrett, Oxford. 1749. 8°.
1201. DOWNES, John. Sermon[s] on various subjects. [vols.] Vol. I. Sheffield: by W. Ward; and sold by S. Crowder and Co, London. 1761. 8°.
1202. DRUMMOND, William. The history of Scotland. For Tho. Fabian. [1680?] 8°. Wing D2197. Title page missing. Could be 'second' edn. of 1681 or 1682.
1203. DUCK, Arthur. De usu et auctoritate iuris civilis Romanorum. Lvgd. Batav. Ex officina Elseviriorum, 1654. 12mo. Willems 744. Title page missing.
1204. DUREL, [Jean] ed. [] The church of England prov'd. For Jeffery Wale, and sold by John Nutt. 1705. 8°.
1205. ERASMUS. An Elzevir edn? (1630's or 1640's) of the Colloquia. 32°? Title page missing.
1206. [FARNABY, Thomas]. Index poeticus, commonstrans. Typis J. Richardson, impensis G. Conyers, & M. Wotton, 1689. 12mo. Wing F459 has variant imprint.
1207. FELLTHAM, Owen. Resolves divine, moral political. 10th edn? 1677? fol. Wing F657? Title page missing.
1208. FOX[E], John. ed. [] Madan. The book of martyrs. Printed and sold by John Fuller. 1760. fol. Engraved title page.
1209. FOXE, John. [The lives of the primitive martyrs. 1760?] fol. Title page missing.
1210. FULLER, Thomas and Peter Heylyn. The appeal of iniured innocence. By W. Godbid, and sold by John Williams. 1659. fol. Wing F2410.
1211. GELLATLEY, Alexander. Some observations upon a late piece. Germantown. By Christopher Sower, 1758. 8°.
1212. GIANNOTTI, Donato. Donati Iannoti Florentini dialogi de repub. Venetorum. Lugd. Batav. Ex officinâ Elzeviriana. 1642. 12mo. c.f. Willems 353. Title page missing.
1213. [GIBSON,] Edmund, Bishop of London. The charge of Edmund Lord Bishop of London, to the clergy of his diocese. Caption title: [n.d.] [n.p] 8°. Title page missing.
1214. HACHETT, John. A memorial offer'd. [2 vols.] Vol. II. For Samuel Lowndes, 1693. fol. Subsumed in Wing H171.
1215. [HOADLY, Benjamin]. A letter to Mr. Fleetwood concerning miracles. [1702] 4°. Title page missing.
1216. HOMER. Homeri Iliadis interpretatio Latina. [2 vols.] Ex officinâ Jacobi Tonson, & Johannis Watts. 1721. 12mo.

1217. HUET, Peter.
[A philosophical treatise concerning the weakness] of human understanding.
For Gysbert Dommer; and sold by J. MacEuen, J. Clark, and S. Chandler, 1725.
8°. Title page mutilated.
- p 1218. JEWEL, John.
Apologia ecclesiae Anglicanae. Cantabrigiae, excudebat Joannes Hayes; impensis Joannis Creed. 1683.
12mo. Wing J733.
- p 1219. LAW, William.
Of justification by faith and works.
For J. Richardson, 1760.
8°.
- p 1220. LAW, William.
A short but sufficient confutation. 2nd edn.
For Robinson and Roberts. 1769.
8°.
1221. LILY, [William] ed. [William Haine]
Lily's rules construed.
By Roger Norton. 1715.
8°.
1222. MARTIAL.
An edn. (17th c? or 18th c?) of the Latin epigrams.
12mo.
Title page missing.
- p 1223. [MASERES, Francis].
An account of the proceedings of the British and other Protestant inhabitants of the province of Quebeck...
Sold by B. White. 1775.
8°. Title page missing.
1224. [NICOLE, Pierre].
Moral essays. Vol. IV.
For Samuel Manship, 1696.
8°. Wing N1137C.
1225. NORRIS, John.
A discourse concerning the pretended religious assembling.
For James Norris. 1685.
8°. Wing N1251.
Preliminaries only.
- p 1226. OCKLEY, Simon.
The history of the Saracens. 3rd edn. [2 vols.]
Cambridge, for the sole benefit of Mrs. Anne Ockley, by permission of Henry Lintot, Esq; 1757.
8°. Title page and some preliminaries in both vols. missing.
- p 1227. [OSBORN, Francis].
Advice to a son. 5th edn. 2 vols. Vol. I.
Oxford, by Hen: Hall, for Thomas Robinson. 1658.
12mo. Wing O512. Madan 2304.
Title page missing.
1228. [PATRICK, Symon] The same author.
A continuation of the friendly debate.
For R. Royston, 1669.
8°. Wing P779.
- p 1229. [PATRICK, Symon].
The parable of the pilgrim.
By Robert White for Francis Tyton, 1665.
4°. Wing P826.
Title page missing. (Could be edn. of 1668, 1670, 1673, 1678, or 1687.)
- p 1230. PEARSON, John.
An exposition of the creed. 5th edn.
By J.M. for John Williams, 1683.
fol. Wing P999.
Title page missing. (Could be 6th, 7th or 8th edn.)
- p 1231. PLAUTUS, Titus Maccius. ed. J[oa]nnes F[ridericus] Gronovius.
An edn. (probably between 1680 and 1780) of the comedies in Latin.
8°. Title page missing.
- p 1232. PLINIUS SECUNDUS, Caius. trans. Philemon Holland.
Naturall Historie. 2nd edn. [2 Vols. Vol. II.]
[1634 or 1635]
fol. STC 20030 or 20030^a.
Title page missing.
- p 1233. RYCAUT, Paul.
Maxims of Turkish polity. 1686.
8°. Wing R2410.
Title page missing.

- P1234. SANDERSON, Robert.
De juramenti promissorii
obligatione.
Impensis R. Littlebury, R. Scott,
T. Sawbridge, and G. Wells, 1686.
8°. Wing S587.
- P1235. SANDERSON, Robert.
De obligatione conscientiae.
Impensis R. Littlebury, R. Scott,
T. Sawbridge & G. Wells. 1686.
8°. Wing S595.
- P1236. SANDERSON, Robert.
Judicium universitatis Oxoniensis.
3rd edn.
Typis M.C. Impensis R. Royston.
1682.
8°. Wing S610.
- P1237. SAVARY, [Claude Etienne].
Letters on Greece.
1788?
8°. Title page missing.
1238. SCHICKARDO, Wilhelm.
[Hebrew grammar. 1703?]
8°. Title page missing.
- P1239. SCHREVELIUS, Cornelius.
[An 18th century edn. of Lexicon
Graeco-Latinum.]
8°. Half sheets B-5Q only. Title
page missing.
- P1240. SCOT, Thomas.
Philomythie or philomythologie.
By J. Legatt for F. Constable.
1616.
8°. STC 21869.
Title page missing.
- P1241. SILVESTER, Tipping.
A letter to Mr Foster, occasion'd
by his second letter to Dr Stebbing.
caption title, n.d., n.p.
8°. Title page missing.
- P1242. SMITH, Robert.
The detection detected.
Lancaster: printed and sold by W.
Dunlap. 175[7].
8°.
- P1243. [STERNE, Laurence] Mr. Yorick.
A sentimental journey. [2 vols.]
Vol. II.
Dublin: for G. Faulkner, J. Hoey,
sen. J. Exshaw, and H. Saunders,
1768.
12mo.
Title page and preliminaries of
Vol. I missing.
- P1244. TRYPHIODORUS. trans. James Merrick.
The destruction of Troy.
Oxford [1739?]
8°. C&C 7674.
Title page missing.
- P1245. TRYPHIODORUS. trans. Nicodemus
Frischlinus. ed. James Merrick.
Τρυφιοδωρου 'Ιλιου 'Αλωσις.
Oxonii, ē theatro Sheldoniano.
[1741?]
8°. C&C 7675.
- P1246. VIRGILIUS MARO, Publius. ed. J[ean]
à Meyen.
Publius Virgilius Maro...opera omnia.
Typis W. Hofmanni: Francofurti, 1629.
8°. Title page missing.
- P1247. [WARD] Seth, Bishop of Sarum.
The Christian's victory over death.
[For James Collins, 1670]
4°. Wing W818.
Title page mutilated.
- P1248. W[ATERLAND], Daniel.
Distinctions of s[acrifice].
For W. Inn[ys] 17[].
8°. Title page mutilated.
1249. WEBSTER, John.
The displaying of supposed witch-
craft.
By J.M., 1677.
fol. Title page missing.
- P1250. WEBSTER, William.
[The clergy's right of maintenance.
1726]
8°. Title page missing.
1251. WELSTED [Leonard].
The scheme and conduct of providence.
For J. Walthoe. 1736.
8°.

p 1252. [WHISTON, William].
A new theory of the earth.
[].
8°.
Title page mutilated.

p 1254. MS notebook. (For description, see
introduction to this volume.)

p 1253. WHITE, John.
A second letter to a gentleman
dissenting.
[1745]
8°.
Title page mutilated.

I L L U S T R A T I O N S

Photographs: courtesy of Dennis R. Murphy.

Prints: McMaster Engineering Photography Dept.

N. B.

No attempt has been made to provide a
scale of reduction or amplification.

THE
WORKS
OF
JAMES THOMSON.
VOLUME THE SECOND.

CONTAINING,
LIBERTY,
THE CASTLE OF INDOLENCE,
AND
POEMS ON SEVERAL OCCASIONS.



L O N D O N:
Printed for A. MILLAR, in the Strand.
MDCC LVII.

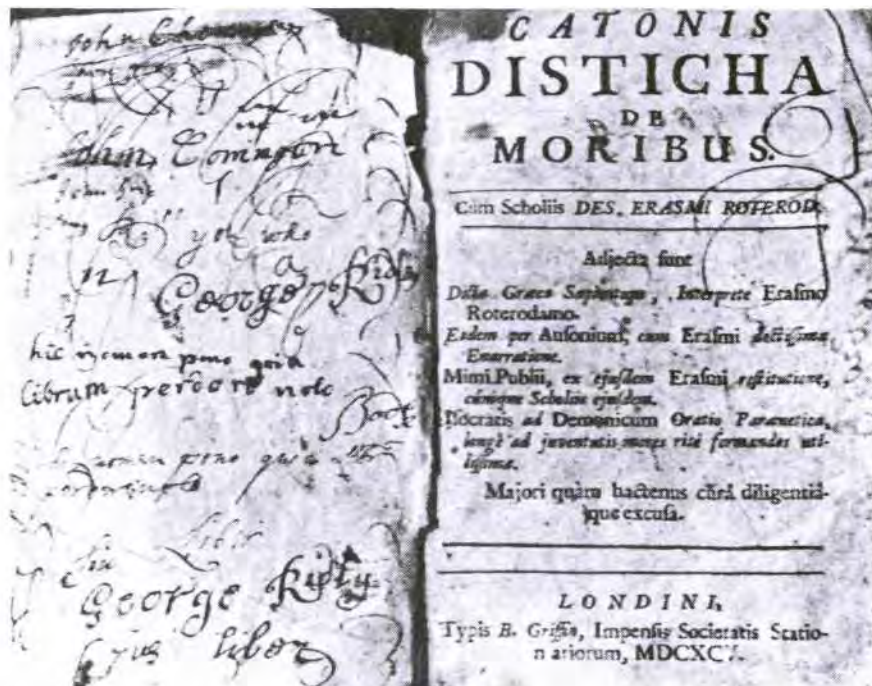
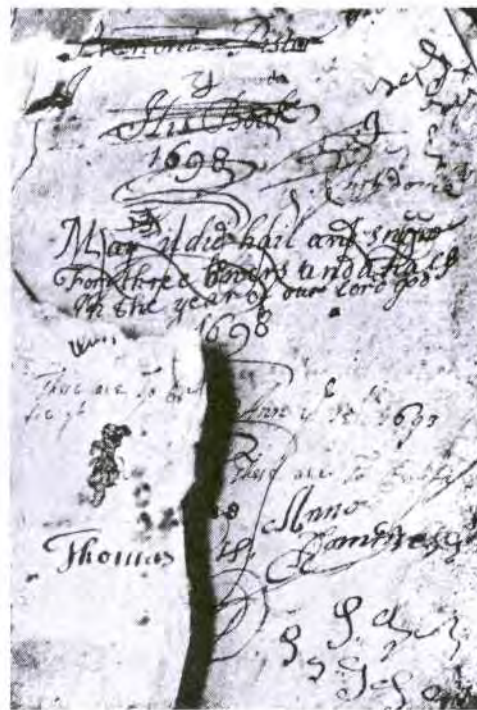
The first book bought in Canada by Robert Addison
(See preface, p. vii)

To the memory of the
Rev. ROBERT ADDISON,
 First Missionary in this District,
 of the venerable Society for the
 Propagation of the Gospel in Foreign
 Parts. He commenced his labours in
 1802, which, by the blessing of Divine
 Providence he was enabled to continue
 for 37 years. Besides his stated services as
 Minister of St. Marks Church in this Town,
 he visited and officiated in different
 parts of this, and the adjoining Districts
 until other Missionaries arrived.
 He was born in Westmoreland, England,
 and died October 6th, 1839, in the
 75th. year of his age.

"Remember them which have the rule over you
 who have spoken unto you the word of God, whose faith
 follow, considering the end of their conversation: Jesus
 Christ, the same yesterday, and to-day, and for
 ever. Heb. XIII. 7. 9."

This Tablet was erected, as a testimony
 of respect and affection, by Friends of
 the Deceased.

Plaque in St. Mark's Church, Niagara-on-the-Lake



From whose hand did this book pass into Addison's possession?
(See Preface, p. xxxii)

Thos. Topping
 Coll Magdalen Cantabrig
 Alumnus 17^o Junij
 1690

Two books with Topping's signature
 Left: No. 882 (see preface, p.p. xxix-xxx)
 Below: No. 728 (See Preface p. xxx)

Topping. Aug. 4. 1710.

William — Beale —
 Petrobriz: Supt:
 Pet. 04.
 April 24
 1732

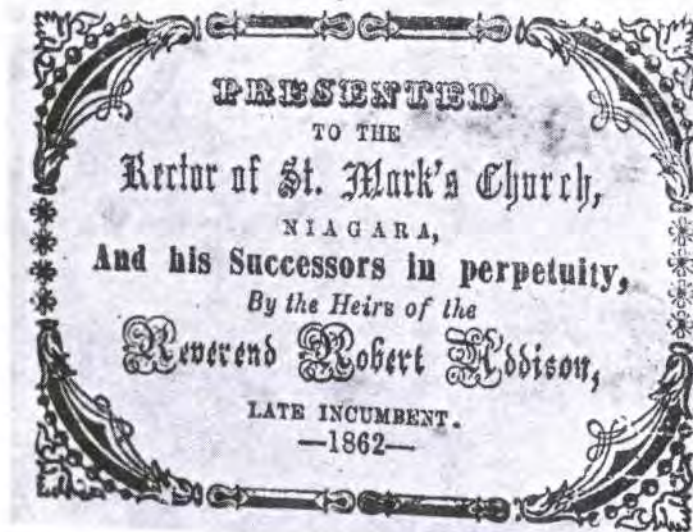
Left: One of the many books Beale
 bought on a buying spree
 (See Preface, p.p. xxv-xxvi)

Right: Proof that Atkinson took over
 Beale's library? (Catalogue
 No. 19, see Preface p. ix).

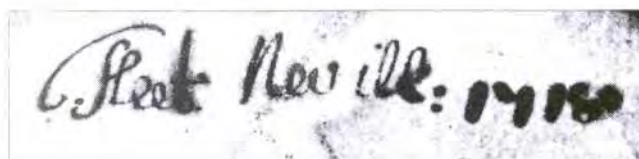
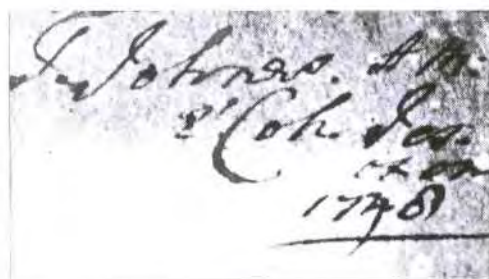
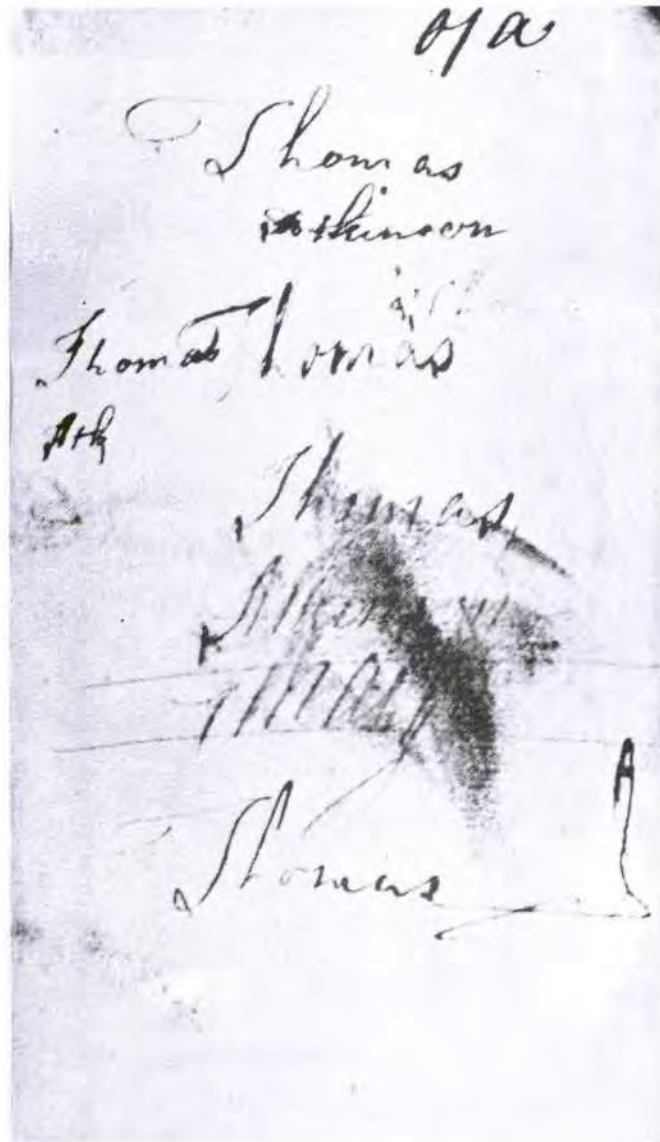
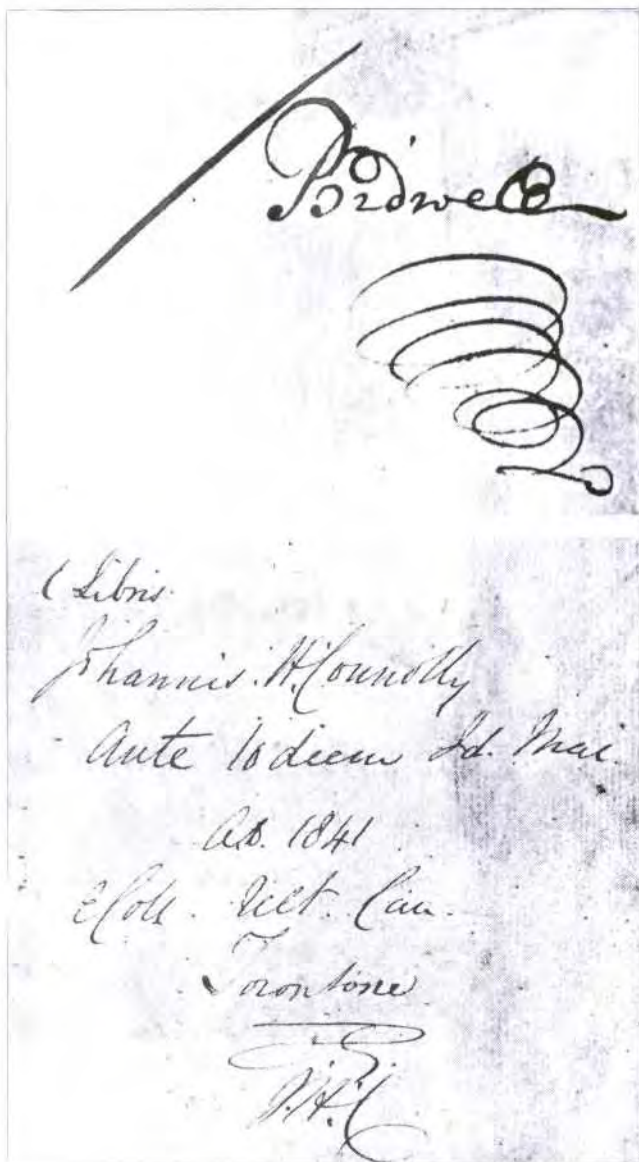
~~Beale~~
 4 Vol. P. 20.
 Peter Atkinson
 4 Vol. P. 16

Signatures of the major owners of the library
 before Robert Addison acquired it.

Robert Addison.
Niagara

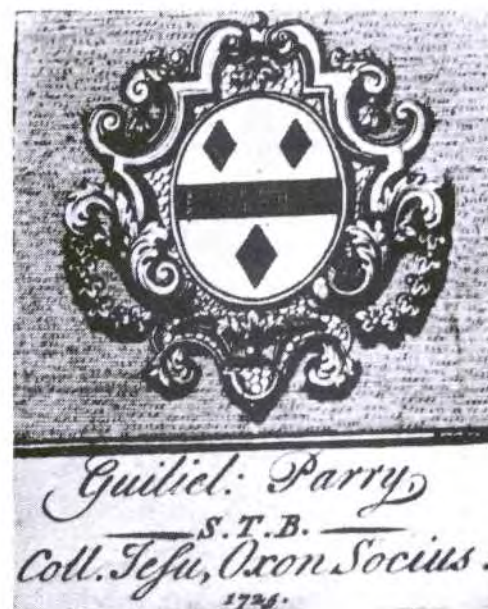


Addison's marks of ownership.



Some minor owners:

Bidwell No. 949 (Preface p. xxxvii)
 Connolly No. 590 (Preface p. xxiii)
 Johnes No. 545 (Illustration p. 92)
 Neville No. 706 (Preface p. xxxvii)



Atkinson No. 324 (Preface p. xvii)
 Parry No. 1129 (Illustration p. 92)